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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

REVEALED RELIGION, MIRACLES, &c.

Our last paper contained a brief notice of 'Two Discourses on the nature and province of Natural, Revealed, and Experimental Religion,' by Rev. Dr Dewey of New York. We subjoin a few paragraphs having reference to speculations, borrowed from German Anti-supernaturalists, in which some young men and maidens amongst us are beginning to indulge themselves, much to their own injury and to the grief of the mature in years and Christian attainments.

'It is important to state in the outset what we understand by revealed religion. Confining our view to Christianity, then, as the point of *chief* interest—we do not say, in the first place, that every word in the record, was suggested by an unerring inspiration, or that any word was. Meaning now by inspiration, not an *afflatus*, nor a poetic enthusiasm nor mental vigor, nor any other vague thing which it is fashionable of late with a few writers to call inspiration—but meaning a special guidance from above, we do not conceive that it extended to words at all. In the second place, we do not mean that every *idea* set down in the New Testament, or uttered by our Savior, was revealed. That God exists, that he is a good being, that we ought to be good, that rectitude consists in love, pity, piety—these things could not be revealed; because, they belong, as we have shown, to the natural, primal religion of the human heart. 'Thou shalt love God—thou shalt love thy neighbor'—these things men had known always. In the third place, we do not mean that all the most *vitally important* truths in the Christian record, were revealed. The two precepts just mentioned, Jesus declares to be the spiritual substance of religion; and certainly they were not revealed. What was communicated, I hold, was supplementary to what was known—the supernatural was subsidiary to the natural; and the known and natural was more important than the supplementary and supernatural. The truth already in the human heart was more important than any miracles could be. And the reason is plain and irrefragible. It is not only, that this truth involved the very substance of goodness and happiness; but that without it, no communication from above, could have been understood.

And all this being true to what purpose is it triumphantly to ask, whether inspiration or miracle or the authority of Christ, is necessary to establish these ground-truths of all natural religion. Nothing of the kind is pretended—can be pretended. For the Christian teachers themselves, always take these things for granted. And on the other hand, what greater mistake can there be, than to confound the Christian dispensation, the Christian peculiarity, whatever it be, with this presupposed truth—this truth presupposed by the system itself?—this basis on which it builds? It is as if a man should say that the whole peculiar significance and beauty of St. Peter's church or of York Minster lay in the Grecian or the Gothic arch; or that in the axiom—'things equal to the same thing are equal to one another'—consisted the whole peculiarity and merit of Euclid's Elements; or that any one or two metaphysical or moral axioms, universally admitted, embodied the whole power and charm of each system of mental or moral philosophy that has been builded upon them.

No, the question is—upon the great basis truths of all religion, upon the permanent, indisputable, universal, eternal truths of natural religion, what did Jesus build, and how did he build? Did he build as Socrates, Plato, Cicero, Seneca did—by the unaided force of natural reason—or was there some peculiar mark and signature of the divine hand upon him? In short was there divine interposition—was there miracle in his system?

And here let it be observed, that if the system was anything more than natural religion, it must have involved miracle. Natural religion is a collection of truths developed by our nature or gathered from an observation of the surrounding universe; it is simply an induction from all the known general laws of the spiritual and material creation. Now if more was to be communicated it *must* have been by other means—by means out of the range of general laws—that is, by departure from those laws—in other words, by miracle. The supplement itself must have been miraculous. Or if there were no additional truth revealed, yet if any new and specific sanction were to be given to old truths, that must have been miraculous. Thus the idea of immortality was not new; the human mind had exhausted itself to attain conviction on this momentous point. Now if it had pleased God to lend some positive assurance to human hope, some distinct additional evidence to the teachings of nature and of the mind, it would be done only by miracle.

Who will venture to say that it might not have pleased the Creator, to do this, or that it was not possible for him to do it. Admitting then, that it might be done and perceiving, as I think all must perceive, that a revelation could be made *only* by miracle; let us now look into the New Testament and see what is there. Is not miracle spread over it, interwoven with it, every where? I confess that I cannot reason at length a matter so very plain. There lies the book! If any man can tear miracle from the face of it, without mutilation and destruction to the whole record—without making the book ridiculous, the writers of it, imposters, and the religion a foolish legend; he must possess an ingenuity which, I think, has never yet been brought to bear upon the subject. Miracle is there, clear and indisputable—veritable miracle—open and public—often distinctly appealed to by our Savior in support of his claims—constantly attested by eye-witnesses and by the very eye-witnesses on whose fidelity and sobriety our faith in the religion reposes—and I repeat it, inextricably interwoven with the very texture of the narrative, with the entire fabric of the system.

Something that is *called* miracle, it must be admitted at the least, is found in the New Testament. What is it? Certainly, it is something very wonderful; to all appearance it touches the very order of nature; so it strikes the minds of the astonished beholders; and they say, 'since the world was, it hath not been heard that any man hath opened the eyes of one born blind,' and 'we know that thou art a teacher come from God; because no man can do these miracles that thou doest, except God be with him;' and our Savior does not reject this conclusion but admits it as true. What then, I say again, is this thing that is done? And I must confess that I know not what to think of the state of that mind which, professing to receive the religion, can say that the conclusion was all a mistake; that the thing done was a miracle only to the ignorance of the people; that there was no departure from the order of nature; that the sick were healed, and the dead raised, by the vitality of some powers of which we are ignorant; that the reality of a miracle, cannot be admitted. This way of thinking, in one who professes to reverence Christianity and its Founder, is to me utterly incomprehensible. It would drive me farther from all religion, from all faith. If such things can be permitted, if such delusions can be effected under the government of God, I should distrust the very evidence of natural religion. If I did not believe in the miracles with *my* view of the matter—I should not only be no Christian, but in a fair way to be no religionist of any sort.

But once more, and in fine, if these are admitted to be veritable miracles, to be what they profess to be, then I cannot understand how they should be lightly regarded; how their importance should be decried or diminished or spoken of with indifference or scorn. What if natural religion *can* stand without them? What if they do *not* prove that we ought to love God or to love one another? What if they address, and therefore presuppose, as most certainly they do, a natural reverence and religion in the human heart? Is it nothing that such a communication is made?—a miraculous communication, or a communication sealed by miracles? Is it any thing less than a most amazing and delightful fact? Suppose that miracle added nothing to natural religion in any way—nothing either of light or of confirmation; suppose that it was merely a seal which it had pleased the Almighty Being to set upon the excellence of Jesus Christ and the importance of his teachings; would it not be unspeakably precious? A voice from the infinite silence!—an interposition, breaking through the stolid uniformity of nature, to express the paternal interest which heaven takes in our welfare!—what could be more interesting?

Nay, it is precisely the manifestation that the cultivated mind of the world needs, and for which, in fact, it was reserved. It is often referred, I know for its proper sphere to dark and ignorant times. But I deny that position. I maintain that miracle is especially needed by enlightened ages. Among rude savage tribes there has always been a sufficient disposition to believe in unseen powers, and to invest them with personality. But as nations emerge from barbarism, a contrary tendency often manifests itself. Speculations, philosophies, falsely so called, come in—subtile questionings about the nature of God—vague, mystic, pantheistic dreamings—doubts about the care and watch of Providence—principles that sap the foundation of all public and private virtue and happiness. This was very much the character of all Grecian and Roman refinement, when Christ appeared. Something of this has been breaking out from time to time ever since—marking periods of rash speculation and immature thought—and it was likely in particular, to reveal itself in the first outburst of a nation's literature, like that of Germany. There was therefore, special need of a miraculous manifestation in the time of Christ; and I shall venture to add, that German Naturalism stands in the same need now, of the very faith which it denies. The very state of the German mind in this respect, is an argument with me, for the miraculous element in the Christian system. Nor, is this necessity for interposition, a mere imagination of my own. Wise men have often declared themselves predisposed and quite ready to believe, for instance, in the re-appearance of the dead. or in any positive manifestations from the unseen world, because they have thought that something like this, was necessary to break in upon the all-imprisoning materialism of society. But this very office is performed for the world, once for all, by the miracles of Christianity. They have spread through all the Christian times, a sense of God's paternal interest in his creatures, and of 'the powers of the world to come;' they have struck the heart of the world, even as did the miraculous rod of old, the barren rock; and living waters have flowed and living verdure has spread its beauty over the track of ages; whereas had religion been left in the hands of the Grecian philosophy, I am persuaded, it would have died away into vague and unfruitful abstractions, and the wastes of death would have overspread the intervening centuries; and we now had been comparatively 'without hope and without God in the world.' Let me not be told that there had still been left without the miracles, the purity of the Gospel, and the loveliness of the Christ, to touch the heart. They would have been disputable the moment they came into contact with actual life; they would have been doubtful, the moment they touched upon the questions—what regard and relation has God to us?—and what has he in reserve for us hereafter, or whether he has any thing in reserve?—they would have had no seal nor sanction but our own opinion; they would have been subject to every man's construction of their propriety and utility; one would have thought the Christ, too sad; another, too strict; another, too limited and Jewish; and all this purity of the Gospel and this loveliness of the Christ, and all the admiration for them, would have dwindled and faded away as it often has done, into vague reveries and fine sentiments. It would have been like the admiration of Rousseau—compatible with utter infidelity and unquestionable vices. There are words of Christ, concerning selfishness, concerning pride, concerning revenge, concerning marriage and the general relation of the sexes, which must *not* be taken for any thing less than words of authority; which *must not be subject to any transcendental revision;* if they are, the very strength—the very bone and muscle, if I may speak so—the very heart of the system is gone!'

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'We have undertaken to set forth the character and define the boundaries respectively, of Natural and Revealed Religion. The rejection of the miracles, the rejection of every thing supernatural in religion, clearly places a man on the first ground. I am not anxious to determine by what name he shall be called; whether or not he shall be called a Christian. I am more concerned, for my own sake, to understand the principle of the thing. If any one holds that Jesus Christ has communicated nothing but what was already known by intuition or consciousness, if he maintains also that Christ has added no sanction to religious truth or virtue, but that which every good man's life lends to it; then certainly, in his system, the phrase, Revealed Religion, is a phrase without meaning. He may say indeed, and I suppose he will say, that Christianity is *not* a revealed religion; that there is nothing supernatural in it or about it; that such, at least, is *his* construction of the system; and that standing upon this ground he has the best possible right to be called a Christian. Again I say, that I care not to dispute about names; but certainly this constructionist must see, that he stands upon the ground of natural religion. He holds indeed that Christianity itself is nothing but a system of natural religion.

The question on this point, I have attempted, under the head of revealed religion, briefly to discuss. I have contended for miraculous interposition, as the professed and manifest peculiarity of the Christian religion—not the whole and entire substance of it, but the peculiarity of it. I have maintained that there is here, a manifestation from God, which cannot be explained by any known facts of nature or humanity; that from beyond the reach of the known and visible—from the infinite bosom of mystery, a hand hath been stretched forth, and hath written characters on the great chart of the world; and that of these characters Christianity is the sublime rescript and the ever living witness.'

SOME WORDS FROM A UNITARIAN MINISTER IN REPLY TO AN OBJECTION.

It is sometimes objected to Unitarian preachers—'your preaching is too rational; you do not alarm your hearers enough; the religion you teach is superficial and cold; it is no religion for a dying hour—no religion for the poor—no religion for sinful human nature—there is no regenerating, soul-saving power in it.'

'Now it may be well for us to consider—in order that we may do no injustice to this charge, however unjust the charge be—that an objection common as this, probably has some foundation either in facts or in appearances. I conceive that it has none in facts. What then are the appearances that lend it countenance? I know of none but this. The language of our discourses differs somewhat from the ordinary language of the pulpit. We do not use the technical phraseology by which religion has been long set forth, so much as others. Instead of 'grace,' we often say, sanction, purity, virtue; instead of 'godliness,' goodness, devotion; instead of 'change of heart,' becoming a good and pious man. The inference is, that our discourse wants the true and great meaning of the pulpit. This I utterly deny. I admit, at the same time, and really think, that we may err in this matter of language; that if we used—not more of the technical language—I do not admit that we err in this—but that if we used more of the plain, homely, Saxon, Bible words, it would be better. We preach, however to people who understand the educated language of the time—the language of popular literature—and in this, we naturally frame our thoughts. But that in our thought and in our heart, we mean to preach and do preach, a vital, a life-giving, a soul-saving Christianity I know, I feel to be true; and nothing can shake this assurance. It is said that we do not preach Christ; but I appeal to you with confidence, that no theme is oftener or more earnestly set forth in this pulpit, than Christ the suffering, Christ the crucified. But then, it is said, that we preach so much upon life, and the plain, every-day duties of life—talk so much about honesty and integrity and kindness and pity and candor, and the spiritual meaning and interest of life, and about the ministration of all its events to the same end, that it is no preaching and no religion. The very kernel of the Gospel, it is said, is ground down into miserable details about being upright and good, and its very essence is chilled and frozen into 'a cold clatter about morality.'

Is it a *Christian* objector that says this? Or did he come from the shrine of pagan mysteries or from the school of Jewish mystics and ascetics? What more remarkably characterized the teaching of Jesus Christ, than his direct appeal to the very situations in which his hearers stood, to the circumstances and events of their time and condition, to the duties and exposures of their daily life; and thus I may add, to the virtues and perils of all human life? The most formal and extended discourses of his, are the sermon on the Mount, and that recorded in the 25th chapter of Matthew, stating in the form of a solemn judgment the terms and conditions of acceptance with him. Read those discourses, and tell me upon what they treat. The topics of the first are, poverty of spirit, sorrowing, meekness, the desire of purity, pity, peaceableness, patient suffering; of the second, giving food to the hungry, drink to the thirsty, and hospitality to the stranger—clothing the naked, visiting the sick, comforting the prisoner.

These then are qualities of true experimental religion; and this, not by construction, not by inference only: they held a place and a large place in the express, formal, and solemn teaching of the great Master. These are not all indeed; for he also spake of love to God, and of faith in his own interposing help, and of penitence to be felt, and forgiveness to be sought after, and of heaven to be gained.

But again; let us look at the reason of the thing. We have been speaking of natural and revealed religion. Does the latter found itself upon the former, or does it not? Does revealed religion recognize as just, our natural sense of rectitude, or does it not? To be more specific—when the Bible uses the words—good, holy, righteous, upright—does it mean by them what the natural human conscience understands, or does it mean something else? If it does mean that, then our teaching is right. If it does not mean that, then what does it mean? Some mystic secret, some dark insignia, does it propose to shadow forth, as the very condition of salvation! Then of what dreadful and fatal misleading is the Bible guilty! It tells us to be good, pure, just, righteous—gentle, compassionate, disinterested, holy—lovers' of men—lovers' of God; it takes these very words that were in our mouths, and gives not a hint that it uses them in any new or mysterious sense; and yet here comes a theological casuist who says that all this is no religion; that the preaching of all this, is no preaching; that nobody is to be converted with such teaching, no matter how thorough and earnest it be; that true, vital, saving godliness is altogether a different thing.

My friends, this, to me, is the most deplorable distortion of Christianity, to which it has ever been subjected. There have been theological errors, I know many and dark, but they are all nothing to this—this tying up of religion into a little knot of mystery, instead of contemplating it as the all-pervading light of heaven—streaming through the creation—infolding and beautifying the universe. To my thought, it divests religion of all its charm, its grandeur, its universality, its all-pervading influence.

Nor think, my Brethren, this construction of the Gospel, is one of any great extent or authority in the Christian church. It is unknown to the theology of the good old English time; it is unknown to the theology of most countries—Catholic and Protestant. It is peculiarly an American error. Our religion in this country, it is to be remembered, began in dissent and was consolidated in metaphysics. Nowhere else in the world, has the pulpit been so metaphysical as in this country. And nowhere else in Christendom, has religion shot up into the growth of such a monstrous enigma, instead of being cultivated as a clear, intelligible and useful principle.

This is the true religion—an intelligible love, purity, uprightness, humility, devotion. This is the true religion, and to experience this, rationally, earnestly, daily, instantly, is to experience true religion.

The importance, the intelligible, the heartfelt, the infinite importance of this—how shall I ever set forth? Yet it is after this that I am ever striving, however humbly—the awakening and guiding of a strong, constant and soul-renewing interest, in the supreme and everlasting concerns of religion. And why? Because, with all gravity, with all rational conviction, I feel and know, that these are the greatest and weightiest concerns of every man's being. This is no fanaticism; it is simple truth. This is not to be acceded to, because it is the preacher's *way*. This is not pulpit truth, but heart truth. The interest of property—the interest of an empire, shall be discussed in courts and senates, and they shall be discussed with earnestness and eloquence. But here is a greater theme—man's own, inmost, enduring, everlasting welfare. Life shall pass away—empires shall pass away; and then, and thenceforward, and forever, shall that welfare stand in nothing but pure, regenerate sanctity and virtue. Nay, yet nearer must we bring the conviction; for this is true *now*. There is not a man here, but so far as his badness goes, he is a miserable man for it. And there is not a good man here, but so far as his goodness goes, he is a happy man for it. That great moral bond—that dread, and I will say, that glorious bond—God Almighty has laid upon every human soul, and that bond never was, is, nor shall be, broken. Is this a mere matter of fanatic folly? Is experimental religion a dream or a fancy? The question here is *not* about entering into one or another fanatical form of religion; not about a zeal for one creed and ritual or another; but it is about that making of the heart pure and the life pure, without which there is no real good nor true joy, in this world nor another, in time nor in eternity. Experimental religion, a dream and a phantasm! Show me then that conscience is a dream, that the revelation and the authority of God in that conscience, are phantasies, and that the eternal laws of right and wrong, of weal and woe, which are set in our nature, and writ in the Bible, are visions and imaginations! No, these are not dreams, but the all-comprehending realities of our being. Heaven and earth may pass away; but not one jot or one tittle of this truth, shall pass, till it all be fulfilled within us.

This then, is the supreme good; and there is no other like it. It is a good heart. It is a pure, penitent, humble, regenerate heart. There is nothing on earth that is worth striving for with any comparative anxiety. If the option were offered to any man, to go home this night and pray for a mountain of gold, and to receive it; or to pray for a pure heart and to receive it;—if he did not pray for the latter, his folly would be unutterable; it would be the wonder of angels. Wanting every thing else, with this, he would be happy; having every thing else, without this, he would be miserable. What shall it profit a man—saith the solemn teacher—what shall it profit a man if he gain the whole world, and lose his own soul!'

AN APPEAL TO STUDENTS IN BEHALF OF THE TEMPERANCE CAUSE.

Among the many excellent things contained in the last number of the Christian Examiner, we have a Sermon on Temperance, recently preached in the Chapel of Harvard College, by Rev. H. Ware Jr. It concludes with the following earnest appeal to the Students:

'But let others do as they may; is there any good reason why *you* should not countenance and abet a cause like this? The same reasons which decide other persons in the community should effect you. If your brothers and companions in other walks of life have good reason to be concerned, your being differently situated does not destroy the force of the reason. If they can manifest that concern, without interference with their stated duties, you can do the same. If the young men of the Republic, elsewhere, are making it a part of their patriotism, there can be no reason why the young men of a higher education should regard it with apathy. Indeed,—why must it not be a reproach to them, if found holding back? if, while the young men, who enter the service of society from the workbench, the plough, and the counting-room, carry into affairs a habit of rigid self-denial, those from our colleges are distinguished for adhering to the self-indulgence which others have abandoned? If the country is to be a gainer by this extraordinary movement; if the fountains of wretchedness and crime are to be in a manner dried up; if happiness, virtue, and prosperity are to be indefinitely increased; if the good and wise are not altogether lunatic in their congratulations, and the community and the Church stark mad in their expressions of gratitude to these recent benefactors; then, surely it is becoming that the educated classes should not be found recreant; it must not be that they,—entitled to a place among the leaders,—who always have been, and always must be, treated with a certain deference as lights of the social order;—it must not be that they forfeit what belongs to them, by backwardness to aid the improvement on which the community prides itself.

But there are other considerations. Painful as it may be to say it, it is yet true, as we are all aware, that there are peculiar exposures in the life you are leading here. Separated from home, absent from the society of the domestic circle and the occupations which there satisfy the mind and heart, young men are thrown together here in a situation somewhat unnatural. They must compensate among one another for the want of what they have left behind. They must contrive such substitutes as they can for the companions and enjoyments which nature provides; and, in doing this,—amid the chances of accidental companionship, in the thoughtlessness of inexperience, in the overflow of social gayety, in the excitement of numbers, festivity, and song, what wonder that some are beguiled!—that the unwary are entrapped and the pure overwhelmed! It is not necessary to seek any statistical comparison with young men in other walks of life;—without such comparison the roll of names is melancholy enough. One's heart aches, who can look back a quarter of a century, at calling up the images of promising boys and gifted men, whose beauty and promise have been blighted by this terrible curse. Shall I tell you how many of my classmates and contemporaries learned here to brave the wine cup, and have perished by intemperance?—one of them under circumstances so appalling, after so protected a childhood, that one would think it lawful, not only to bind the inexperienced by a pledge, but in fetters of iron, rather than expose him to the slightest hazard of so fearful a catastrophe. If that case could be brought before you, in all its sad and loathsome details,—and you could be assured that there was now sitting among you *one* who was destined to pass through the same abandonment to the same end—you should not be told who—you should only know it to be one whom you daily meet and welcome—who has father and mother now sitting at home talking of him, planning for him; and sisters, whose own sweet hand at nightly toil provide for his support and comfort here; and it should be told to you that he, meantime, unwarily beginning here, shall go on step by step to the extremity of that deep damnation;—suppose that all this were revealed to you;—I believe that you would rise up as one man, and pledge yourself with an oath to taste only water while life remains, that so he might be delivered. I can fancy that I already see you with glistening eyes offer yourselves to the act.

Would you do this for that one? And do you not know that there are sitting on those seats,—if we may judge the future by the past,—in all human probability more than one,—more than two,—more than five,—upon whom that sad fate will fall? You could hardly be more certain of it, if an angel told you from heaven. But you can save them. Their fate is in your hands. You have but to rise up, as others around you are doing, and forswear the ruinous indulgence, and you thereby save them, beyond all peradventure, from the threatning ruin.

Will you do this? Will you not, in the spirit of the Apostle, take up his magnanimous resolution, and abide by it steadfastly to the end? *My liberty shall never be a stumbling-block in a brother's way. If any indulgence of mine would lead a brother to offend, I will taste it no more while the world stands, lest I cause a brother to offend.*

CAN WHAT IS EVIL IN MAN BE GOOD IN GOD?

Suppose a man should in respect to his family act upon principles which, according to Calvinism, God has prescribed to himself in his treatment of mankind, would that man appear to any one, possessing his moral faculties in a healthy state, as either merciful or just? Impossible. The common orthodox scheme of redemption, under the *names* of justice and mercy, ascribes to the Father of our race sentiments and practices, which,—it is undeniable,—no other moral agent, placed in analogous relations, could adopt without the deepest guilt. Advert, for a moment, to a single point—the alleged inability or indisposition on the part of God, to pardon his sinful but repentant children, except in the way of some such *expedient* as the *vicarious sacrifice* of a being possessing infinite merit.

Theologians speak as if there were some crime, or at least some weakness, in the clemency which freely receives a repentant creature into favor; as if the mercy which exacts no penalty, when penalty is no longer needed, were an amiable imbecility of human nature, which only a loose-principled and unholy being can exercise; as if absolute unforgivingness were the perfection of sanctity. True, this is disclaimed in words; and the eternal Father is called merciful, for remitting the sinner's doom and transferring the burthen of his guilt to a victim divine and pure. But surely this disclaimer is more insulting to our moral sense than the accusation. For, either this transference of righteousness and guilt is a mere figure of speech, denoting only that, from the death on Calvary, God took chronological occasion to pass his own spontaneous pardon, and set up the cross to *mark the date* of his volition; or else, if the vicariousness be not this mere pretence, it describes an outrage upon the first principles of rectitude, a reckless disregard of all moral considerations, from the thought of which we are astonished that all good men do not recoil. We press once more the question which has never been answered;—how is the alleged immorality of letting off the sinner mended by the added crime of penally crushing the Sinless? Of what man, of what angel could such a thing be reported, without raising a cry of indignant shame from the universal human heart? What should we think of a judge who should discharge the felons from the prisons of a city, because some noble and generous citizen offered himself to the executioner instead? And if this would be barbarity below, it cannot be holiness above. Moral excellence and beauty, we repeat, are no local growths, changing their species with every clime; nor are the poisonous weeds of this outer region the chosen adornments of Paradise. The principles of justice and right embrace all beings and all times, and, like the indestructible conception of Space, attach themselves to our contemplation of objects within the remotest infinitude. It is no more possible that what would be evil in man should be good in God, than that a circle on earth should be a square in heaven.

'HOW FRIGID!'

Opposing churches tell us, we are so frigid!—Why, 'tis the very thing our own hearts have often said to us, for the cold nothing that promptly rebukes the coldness of our natures by the warmth of our faith. We do not however much admire this mutual criticism of each other's temperature; and strongly suspect the reality of that earnestness which prides itself on its own intensity. We must not propose to assume any artificial heats, in order to spite and disprove this frequent accusation; but be resolved, in an age diseased with pretence, to remain realities; to profess nothing which we do not believe, to withhold nothing whereon we doubt, to affect nothing which we do not feel, to promise nothing which we will not do; holding, with Paul, that simplicity and sincerity are truly the godliest of things. With heaven's good help, may we bear our testimony thus: deeming it a small thing to be judged by man's judgment; and with such light and heat as God shall put into our hearts, delivering over our portion of truth to generations that will give it a more genial welcome. There is greatness in a faith, when it can win a wide success or make rapid conquest over submissive minds. There is a higher greatness in a faith that, when God ordains, can stand up and do without speedy success;—unmoved amid the pitiless storms of a fanatic age; with foot upon the rock of its own fidelity, and heart in the serene Infinite above the canopy of cloud and tempest.

'BLESSED ARE THE PURE IN HEART, FOR THEY SHALL SEE GOD.'

There are both *internal* and *external* revealers of God. Whoever supposes that man by means of any thing within him, by his reason, moral sense, or intuitions, would attain to all spiritual truth, errs most egregiously. He needs communicated light, a special supernatural revelation, not less certainly than the earth needs the influences of the sun. Still there is that in the soul which enables it, if faithful to itself, to apprehend God and divine things. Full of true and precious meaning is what Jesus said of the 'pure in heart.' In proportion to men's purity, other things being equal, are the reach and accuracy of their spiritual insight. We have no sympathy with any system which treats lightly the capacities and experiences of human nature. Nothing noble, nothing great, has ever come from a faith which did not deeply reverence the soul, and stand in awe of it as that with which God is intimately present. In what higher sense is He our Father, than in this, that he is always near to us, alike the object of our profoundest veneration and love, and the infinitely wise and kind helper of our spirits?

'Our conscience, our moral perceptions, as we have seen, are revealers of God. In proportion to their clearness do we discern him; and behind the clouds that obscure them, he becomes dim, and vanishes away. The aspirations of duty, the love of excellence, the dis-

interested and holy affections, of which every good heart is conscious, constitute our affinity with him; by which we know him, as like knows like: they are the expression of his mind,—the pencil of rays by which he paints his image on our spiritual nature. God is related to our soul, like the sun in a stormy sky to the windowed cells in which mortals live; and as we sit at our work in the chamber of conscience or of love, the burst of brilliancy or the sudden gloom within reports to us the clear-shining or the cloud of the heaven without. Nor can any philosophy, falsely so called, permanently expel this conviction from the christian heart. Every devout and earnest mind naturally feels that its selfishness and sin are of the earth, earthy;—the most offensive of all attitudes to God;—the infatuated turning of the back to him: and, on the other hand, welcomes the fresh glow of pure resolve, the heart-felt sob of penitence, the glorious courage that slays temptation at his feet,—as the gracious gift of a divine strength, and the authentic voice of the inspirer God. By this natural faith (natural, however, only to the Christian mind) we are prepared to abide; and, with the apostle Paul, to own ourselves, not without deep awe, the very temple of the Holiest.'

CHRISTIAN REGISTER.

BOSTON, NOVENBER 13, 1841.

RESPONSIBLENESS OF LIBERAL CHRISTIANS.

There never was a time when they who profess to be liberal Christians were more urgently called upon, than they now are, to be faithful to the trusts confided to them by divine Providence. They who hold the faith of Jesus in freedom and love ought to listen with unaccustomed candor and seriousness to suggestions regarding the great duty of acting up to their principles. This is an obligation of the first moment always; it is especially so in times like these, when many deceptive lights glimmer on either hand to betray the unsuspecting into wrong courses,—when the atmosphere of public opinion is surcharged with impure and dangerous elements, and when the doubtful and wary hesitate to adopt any of the multiplied forms of Christianity, till they witness a more favorable exemplification of its principles in practice. To distinguish the superficial and showy from the true and substantial, is an exercise of discrimination to which nothing will so effectually help the mass of our fellow men, as a manifest correspondence between the doctrines of our creed and the excellence of our conduct. We claim to be in possession of the simple, pure, life-giving 'faith once delivered to the saints;' we profess to desire nothing so strongly as its prevalence; we would shrink, we say, from no sacrifice in so good a cause. The case being so, and it being at the same time clear that in no way can right sentiments in religion be so effectually diffused as by a full exhibiton of them in the lives of its friends and advocates, what can be more incumbent on the class of Christians called liberal, than the duty of maintaining a strict consistency between what they believe and promise, and what they are and perform—between the faith they profess and the conduct they manifest?

And here let us remark, though not for the first time, that it is by no means enough that Unitarian Christians are as good as others; they ought to be much better, for the plain reason that they have more truth and less error in their creed. And certainly they would be better than others, did they but act up to their principles. Many, we are happy to know, do so; these, it cannot be denied, exhibit superior purity, elevation, dignity, and beauty of character. Were we to seek for the best specimens of truly Christian living—for those who approach nearest to the great Master in temper and behavior, we should, no doubt, look among the members of our own denomination; and not in vain. But many, we regret to say it, do not thus act up to their principles; their conconduct is unworthy of their creed; they dishonor the name they assume; they bring discredit on the cause they profess to espouse. Do any of our readers belong to this number? We hope not. But let them look into their hearts and upon their lives; let them compare what they are and do with what they believe and declare; and then let them answer the question, each one for himself, to his conscience and his God.

THE CHARACTER OF A CONSISTENT UNITARIAN.

It is the boast of Christian Unitarianism, that its standard of excellence is exceedingly elevated; that its whole theory of human nature, divine goverment, religion and morals, is perfectly well suited, both as it regards what it denies of the popular faith and what it asserts to be the truth of God, to exalt men's conceptions of their Creator and their duty, and to make them pure, generous, and devout; that while it contains nothing to darken, chill, depress, or discourage, it abounds in what helps to enlighten, warm, elevate, and carry forward towards the perfection of piety and virtue all those who heartily embrace its doctrines and principles, and strive with the strength God gives them, to walk worthily of their high vocation. These doctrines and principles we need not state; no reader of our columns can be ignorant of them; but is every one habitually thoughtful of the sort of *character* he ought, in consistency, to form and to manifest? What is this character? It is that of one whose faculties are all in full exercise according to the laws originally prescribed to them by the Creator; whose affections are all quickened, brought into action, strengthened, and directed, as God designed they should be; whose capacities, alike of body, intellect and heart, are all unfolded in natural order and proportion; whose entire self exists, thinks, feels, and acts, in accordance with nature, Providence and revelation. Or to express ourselves in other language, it is the character of one, within whose breast there is, as there was within that of Jesus Christ, the presence and effectual working of a pure religion, enlightening, warming, invigorating, sanctifying, and perfecting the whole man; the presence and effectual working of that blessed religion of the New Covenant, which, wherever it prevails in its own purity, freedom and power, manifests itself, not in barren speculation, but in fruitful thought; not in transient excitement, but in permanent affection; not in periodical service alone, but in constant and universal obedience; that religion which, taking possession of the *mind*, subjects and rules it—restraining the truant imagination; giving to conscience its rightful supremacy; illumining and strengthening understanding; tasking reason to the utmost on all the subjects of liberal and useful inquiry—converting knowledge into wisdom, wisdom into virtue, and virtue into happiness; that religion which, enthroning itself in the *heart*, stirs and sways it at will—awakening its sensibilities to the true and good wherever found; purifying and refining its moral sentiments; nourishing its devout affections; exciting and directing its benevolent sympathies; giving it a relish for all innocent pleasures and virtuons pursuits; kindling in it an unquenchable thirst for larger measures of spiritual excellence; and putting the whole soul in unison with whatever there is grand and beautiful and touching and stirring in the universe of matter and spirit; that religion which, taking charge of the *life*, guides and perfects it; imparting vigor and efficiency to every active principle; clothing with sacred interest the small as well as the great duties; prompting to industry, temperance, frugality, integrity, and usefulness; rendering the manners at once dignified and amiable, and giving stability, strength, harmony, grace and beauty to the general character; that religion, in a word, which, having thus become the chief quickening and governing power of the mind, heart, and life, moulds, shapes, fashions, builds up the man's entire character in the likeness of Jesus, the great example.

Such, as we understand it, is the character of the Unitarian Christian, who acts consistently. Who, that has the heart of a true man in him, does not aspire after it? Who would not sacrifice any worldly good for its attainment? How sublime, how beautiful, beyond expression, is such a specimen of human nature! It is all we were created to be; all we should desire to become; all that can secure respect, love, joy, and hope here; all that fits for honor, glory and happiness hereafter.

RELIGIOUS AND MORAL WANTS OF THE WEST.

I wish, Messrs. Editors, to call the attention of your readers to the wants of the West. Much, I know, has been said and written on this subject; and many of our denomination have manifested a very deep interest in it. And yet it appears to me that the half has not been told, and comparatively little has been done to supply those wants.

Thousands of our brethren in the faith have left their homes in New England and gone into the great Valley of the West. They are there peculiarly situated. Not a few of them have no church of their own, and they cannot hear the truths of the Gospel dispensed in accordance with their views and feelings. And their greatest want is a religious one, the want of those Christian privileges they once enjoyed. Thus situated, they look to us for sympathy and aid. And I hesitate not to say that it is our duty to aid them—to send them preachers, and help them in their struggle to support religious institutions. We can in no way do so much good. As patriots we should do it. For, at no distant period, the people of the West will rule this nation. And how, I ask, will they rule it, unless they are a moral and religious people, much, very much more so than they now are?

As Christians we should do it. Here we shall be contributing to a still higher object, even higher than the salvation of our country, the preservation of its peace and safety. I mean the salvation of immortal souls. Do we feel the worth of the soul? Oh, language cannot express this worth! Why, then, do we delay a single year, or a single day to engage in this great moral enterprise? Why do not the people of New England awake at once to this object? Now is the seed time. And the good seed should be sown broad cast over the whole of that vast extent of country. If we will but only do our duty, be true to ourselves and to the faith that is so dear to us, God will raise up laborers for that field; the hearts of many will be made to rejoice, many souls will be saved; and glorious will be the harvest.

'Every one may aid in this holy work, each in his own way; one by writing, another by the contribution of money, another by the preaching of the word. The division of labor that exists in modern times, renders it necessary that all should join in such a work. And all can join. By the contribution of means, the mechanic at his bench, the farmer in his field, the merchant in his counting room, becomes, not less than the preacher, a missionary of the gospel. Let all join, and ages to come, with grateful hearts, will utter thanks for the labors of this generation.'

I am desirous of seeing more of a missionary spirit among us. And I pray God to awaken it in our churches. We are, I admit, doing something, (and thanks to those who have set the example) for the destitute societies around us, and for the religious wants of the poor; and something for the 'waste places of Zion' in the distant parts of the country; but we have but just commenced the work. We must do more. And if we are Christians 'in deed and in truth,' we shall do much more.

We have speculated long enough, and some of us too long. Let us now act. Let us *do* something. Let us not only profess to be Christians, but give some more visible proof of our discipleship. Let us show that we are good by doing good, that we value the religion of Christ by promoting its advancement in the world; by sending its blessings to those who are in a great measure deprived of them.

I send you some excellent remarks on the above subject by a much esteemed clergyman of our faith, Rev. Mr Eliot of St. Louis, and hope you will give them a place in the Register. Some of your readers may have met with them, but they will be new and interesting to many, and will not fail to awaken a spirit which will be fruitful in good works.

A SUBSCRIBER.

'We propose to speak of the religious and moral wants of the West. In doing so, our object is not, at all, to produce an elaborate essay, but simply to call the attention of the religious community in the Eastern States, and especially of Unitarians, to their duty as Christians and Patriots. We would make a plain but earnest appeal to our brethren. By speaking the unexaggerated truth, we would arouse them, as far as we can, to a missionary zeal; so that they may rise as one man, to build the churches of Christ and send out preachers of the truth, until there is no spot in the broad valley of the Mississippi where their influence is not felt.

But, even while stating our purpose, we are compelled to remember that prejudices are to be overcome, and antecedent objections to be set aside, before we can obtain a fair hearing. There are those who have said to us, 'You may as well desist at once—you will but speak and argue in vain. Your cause is prejudged, your subject unpopular.' 'There is no single object,' says another, 'for which Unitarians, will do so little as for a missionary enterprise. Appeal to them in behalf of sufferers from a fire, or an earthquake, or a famine, and money will be given as freely as water; but they have no sympathy with "missions," and will turn a deaf ear to your words, however earnest.' These statements may be true, but, for our own part, we respect the Church to which we belong too much to believe them. We will not believe them, until repeated experiment has brought repeated failure; and if conviction is at last forced upon us, we shall have nothing left but to be lost in wonder at the fact. What! Every cause popular, but that of Christian truth! A Christian people, ready to give every kind of charity but that which promotes religion! An enlightened Christian community, willing to diffuse every kind of good influence, except the knowledge of Christ! It would be monstrous. It is incredible.

'Still,' it is answered, 'your subject is certainly an unpopular one.' For what reasons can it be so? Why is it unpopular? 'Because, in short, we are tired of church-building. We have contributed to so many by which little good has been done, that we are determined to contribute no more.' Upon the same principle, we have heard some persons refuse to give alms, because they have discovered that their bounty has been several times misplaced. A wrong conclusion, into which the Christian should beware of falling. It is better to give often and freely, although often to no purpose, than not to give at all. We may indeed be cautious and take pains to know that a cause is good, before we give our help; but when we see that it is good, we shall prove our wisdom by promoting it, not by holding back because our generosity has been, in some previous case, abused. Shall the widow and the orphan cry in vain to-day, because yesterday you gave in charity what was wasted in debauch?

We believe, however, after a careful examination, that the number of cases where money has been misapplied in the erection of churches, in distant places, is very small. In almost every instance, the amount of good accomplished has been, at least, equal to the sacrifice incurred. There are some who think otherwise, and to witness the cool manner in which they estimate the amount of good done and of money expended in each particular instance, has often surprised us. It is a sort of calculation which we do not quite understand, as it is commonly conducted, although we wish to make all allowances for caution in giving. It is, as if one should hold up a balance, with a certain amount of money in one scale, to see how much spiritual good conferred is necessary to weigh it down; in the one scale there are two or three or five thousand dollars; in the other—a soul saved! And in the mind of the calculator, the golden scale is the heavier. Good Heaven! and how many dollars shall a *wise* man give to save the soul of his brother! Tell us, so that we may not be deceived and imposed upon, what is the fair price at which we may venture to buy consolation for a broken heart, or peace for a troubled conscience, or purity for a polluted breast, or faith for a selfish worldling, or light for ignorant superstition? Thy own soul! Thou wouldst not sell it for the whole world; and is the soul of thy brother worth less?

When we can calculate, in money, the worth of air to the lungs, or of food to the stomach, or of light to the eyes, or of health to the body, we may perhaps, with a show of consistency, weigh spiritual good and gold in the same balance together. There are some, who so love money, that air and food and health are less highly valued; they are the sworn devotees of Mammon, and we do not ask to give, in the service of God. But those who feel, in their own hearts, what the power and joy of religion are, need only to be pointed to the way by which they can impart them to others, and they are ready, of their own accord, 'to do good as God giveth them opportunity.'

Another objecter takes another ground: 'I do not withhold my help,' he says, 'on account of any such narrow calculations as those to which you refer. I do not like the principle upon which your appeal is founded. I have no sympathy with anything of a proselyting nature. I am opposed to every thing sectarian. I do not like this missionary spirit.'

This objection, under some form, exists in very many minds, and, although unfounded, presents the greatest obstacle we have to encounter. The dread of sectarianism is fast consuming our zeal. We refuse to do anything for the cause of Christ, because, strangely enough, we fear that we shall, at the same time, disseminate our own opinions. But to what an unchristian posture are we thus brought! On the one hand, we will not support missions when conducted by those who differ from us in faith, because we cannot consistently contribute to the spread of what we believe error; on the other hand we will do nothing for the spread of what we believe truth, because we do not wish to proselyte. And thus it happens that we are resting in idleness. While Christians of every other name are showing their love of God, even if they sometimes overstep the bounds of modesty, by their zeal for truth, we sit coolly at a distance, and look on, as at something in which we have no interest.

God forbid that this should be a literal representation of the true state of the case. But is there not enough truth in it to excite a reasonable fear, lest it may soon be all true? The fear of sectarianism is a wholesome feeling, if not exaggerated; but when exaggerated as it sometimes is, it becomes a worse evil than that which is avoided. We had better be a little sectarian than to be utterly indifferent about truth; for it is better to have a virtue, mingled with a little error, than not to have it at all. To hesitate whether we shall make a man a Christian, because we cannot do so without making him a Unitarian, is indeed a strange, if not a ludicrous extreme.

It is quite time that we should analyze our feelings and conduct in regard to this subject. There is, or ought to be, a good as well as a bad meaning to the word sectarian. He, who is fully persuaded in his own mind of the truth of his religious faith and feels that it is calculated to exert a peculiarly good influence in society, ought to desire that others should believe with him, and if he labors to effect this end, he does no more than every Christian should do. Nothing is further from a true Christian spirit than indifference about truth. Christ himself was a missionary of religious truth. 'For this end I was born,' said he, 'and for this cause I came into the world, to bear witness to the truth.' The apostles, all of them, were missionaries. They spent their lives in making proselytes to the truth; not because they were striving after the glory of a long train of followers, but because they felt the truth to possess a saving efficacy, and were therefore ready to endure bonds and imprisonment for its sake. If this was sectarianism, God grant that it may be abundantly increased among us. We cannot have too much of that sectarianism which is a willingness to make sacrifices for the establishment and reign of Christian truth and love. It is true that, with many, religious zeal is no better than party spirit; but their error will not excuse our idlenesss. In Jesus Christ we have the example of one who was zealous, yet always mild and forbearing; in like manner, we may labor and ought to labor, zealously, in his cause, and yet have none of those narrow and exclusive feelings, which are abhorrent to the Christian character. So let us labor; and let no one ever betray his ignorance of the Christian's calling and of the spirit of his master, so much as to boast that he has nothing of the missionary spirit! If he has not this, the more is his shame, the greater is his misfortune.

From these general remarks, we willingly turn to our particular subject. Concerning this, we feel entitled to speak confidently. We do not argue from mere theory, nor from the report of others, but give the result of our own observations, which have not been confined to one place, but have been extended to many parts of the Mississppi Valley. If, to those who have never been west of the mountains, our language should seem too strong, we reply, that to our minds no language, that we can use, seems strong enough. When we speak of the importance of establishing religious and moral institutions in the West, now, before it is yet too late, we feel as if no words can be too earnest; exaggeration seems almost impossible. We think, that we are not liable to the charge of presumption, when we say that every citizen of the United States, no matter where he lives, or to what sect he belongs, ought to feel a deep interest in this cause, and use his strength to the utmost, in every wise mode, for its promotion.

The call is sounding now through the land, Rise and be doing! If you love your country, if you love your brethren, if you love your God, if you love yourselves, hold not back! Ye husbandmen of the Lord, whose granaries are filled by his bounties, send out into the new and fertile world, the seed of religion and good order, and presently there shall spring up a harvest richer than the world ever saw! The call is passing through the land, uttered in many tones, urged by many reasons. Nor is it urged in vain. Already many laborers have gone out and are working with good intent and good effect. Their labors have been greatly blessed. The heaving ocean is already beginning to feel the bounds which they are building around it. But the workmen are yet too few. The vast field in which they stand surrounds them, as the waters of the deep surround a few scattered vessels. A great part of the vineyard is yet without a hand to cultivate it, and the vines are even now struggling with rank weeds which spring up luxuriantly. They cry aloud for the sickle and the ploughshare and the seed, which is the word of God. Who are they who shut their ears to the voice? Are they Patriots? Are they Christians? Are they men who think and look forward into future years? Are they philanthropists? What, and who are they? It cannot be that they are any other than the thoughtless and the selfish, who either do not think, or do not care for posterity; for no others, when the appeal is brought near them, can help giving an answer, both with their hearts and their hands.

This appeal we would urge as earnestly as we can. Although the claims of the West are much spoken of, it is a subject not soon exhausted, and as yet but imperfectly understood. We repeat the sentiment before advanced, that there never was a cause possessing stronger claims upon every American citizen, than that which has for its object the establishment of religious and moral institutions in the West. The greatness of the work, the motives for undertaking it, the facilities for its performance, all urge us to contribute our part towards it.

RECENT MEETINGS OF PRESBYTERIAN SYNODS.

A meeting of the 'Synod of New York,' took place last month. The Report of the Clerk shows that there belong to this body 7 Presbyteries, 98 ministers, 75 churches, 16 licentiates and 19 candidates; and that of the 75 churches, 46 have pastors, 15 have stated supplies, and 13 are vacant.

On the same page of the New York Observer that contains the foregoing statistics, we find some expressions which surprise us. Speaking of the state of religion within the bounds of the Synod, the writer, among other things, says: 'Few of our churches have experienced any very signal blessings from the Divine Spirit.' 'God has now greatly abandoned us! The heavens are shut up! The Lord seems to have covered himself with a cloud that our prayers cannot pass through!'

Similar complaints are made by the 'Synod of Geneva,' which met last month at Elmira, N. Y. In their Pastoral Letter to the Churches under their care, they say: 'The records of the last year, as they have come to us from the several Presbyteries, reveal the painful truth, that our churches, with but few exceptions, have been, and continue to be in a state of spiritual declension.' We are in a state of spiritual captivity, our harps hang upon the willows, and our tongues cleave to the roof of our mouths.' 'We have great reason to deplore the absence of the special influences of God's spirit, and the low state of experimental religion in our bounds.'

DR BEECHER AND THE 'PRESBYTERIAN.'

Dr Beecher, President of a Presbyterian Theological Seminary in Ohio, has commenced a series of letters to New England Congregationalists on the subject of 'Home Missions,' which drew from the editor of the Philadelphia *Presbyterian*, last week, the following remark: 'Dr Beecher, of Lane Seminary, has been engaged for this service, [of rebuking the attempt to separate Congregationalists from Presbyterians as respects missionary efforts in the West] and his very singular and officious letter, dictating to Congregationalists how they should conduct their missions, has appeared in the *Boston Recorder*, and he promises more. It is a tirade against sectarianism, and yet the writer is at the head of a New-School sectarian institution of the most marked character, and his whole letter shows that he is not so divested of sectarianism as to feel any fellowship for Orthodox Presbyterianism.'

RECENT PUBLICATIONS.

Illustrations of the Law of Kindness. By Rev. G. W. Montgomery. Utica: 1841. [For sale at James Munroe & Co's, Boston.

We have read this little book with pleasure. It abounds in illustrations, drawn from history, biography, and personal observation, designed and well suited to recommend the observance of the law of Christian kindness in all the relations of life. The style is in some respects faulty, but the spirit of the work is excellent. We take a short passage from the chapter, entitled, 'Kindness and Persecution.'

'It is the great fact which the world so slowly learns, that one individual possesses no right to persecute another individual because he differs from him in faith, for they both have equal privilege of cherishing their respective opinion. If error is abroad; and undoubtedly there is much of it; the most certain mode of paving the way for its destruction, is, for the sects to avoid abusing and misrepresenting each other, and to exhibit the most enlarged kindness to all followers of Christ, of whatever sectarian name they may be. In this manner the harshness and inveteracy of the sects would cease, and their members, by consequence, would gradually come into that Christian and intellectual frame of mind, which would prepare them for vigorously following out the sublime and important question, WHAT IS TRUTH? This tolerating kindness is the more necessary, from the fact, that as [the] community is now situated, with a vast many influences all operating to make people differ in opinion, it is impossible to bring them to a unity of faith at present. How wicked then, to force people of one sect to adopt the creed of another sect, by slandering them and their opinions; by endeavoring to bring popularity and fashion to bear against them; and by persecuting them in every possible manner which the age will permit!—The self-reproach of Charles the Fifth, Emperor of Germany, is full of instruction in reference to this point. After abdicating his throne and retiring to a monastery, he passed away his time with mechanical arts, particularly that of watch-making. One day he broke out with the exclamation, 'what an egregious fool must I have been to have squandered so much blood and treasure, in an absurd attempt to make all men think alike, when I cannot even make a few watches keep time together.' May not all those in modern times, who attempt to enforce uniformity of faith, very properly apply this rebuke to themselves?

To pursue the broadest highway of kindness in reference to the multitudes of widely differing secturians, does not presuppose the least backwardness in proclaiming what each sect has embraced as the truth. Each denomination possess the clearest right to advance, discuss, and if possible, prove its peculiar opinions, and no other denomination has any divine or legitimate human authority, to deprive it of this inestimable privilege. But that denomination wanders very far from the Christian spirit, as well as from its own interests, if it speaks its faith in thunder and breathes maledictions upon all who do not bow to it without question. It is the injunction of Paul, to '*speak the truth in love.*' Let it be invested with affection—let it breathe from the heart with heaven-born charity for those who deem it error—let it come with the unhesitating acknowledgment, that all persons possess the right to avow, defend and enjoy whatever they may have imbibed as truth—let all the kind offices of society be cheerfully discharged without any regard to peculiarity of faith—let the spirit exist between the sects, which the Messiah taught and exemplified.'

The Young Choir; adapted to the use of Juvenile Singing schools, Sabbath schools, Primary schools, &c. By William B. Bradbury and Charles W. Sanders. New York. 1841.

We have nothing to say in favor of a book so full of false theology as this. What were the authors thinking about when they inserted such stanzas as the following, for the use of children in 'Primary schools?'

'To God the Father, God the Son,
And God the Spirit, Three in One,' &c.

QUACKERY IN THE PULPIT.

The New York Observer has, under this head, an article relating to a class of preachers—itinerating revivalists, they have been called—who were thought some years ago by our orthodox brethren to be exceedingly useful, but who now, it would seem, cannot be very desirable auxiliaries in works of grace, if the following remarks of the Observer are true.'

'And now go over the fields which these pulpit quacks have travelled; where a few years ago they led silly women and more silly men, (and some wise ones) captive at their will, and see how many saving cures they effected with their new discovered means of grace. They had the reputation of healing multitudes. But they did not stay cured. Like the woman in the gospels, they were nothing bettered but rather grew worse. They endured for a little time and after that withered away. 'The hurt of the daughter of my people' was healed slightly. We knew a church that, under such instrumentality, received at one time a hundred and fifty members *on profession*, and in less than a year the church had not a name to live on the face of the earth. It was scattered to the four winds and its existence known only in history. Many of its members went over to Universalism; some to infidelity and their last end was worse than the first. Some regions of our country are strewed with the skeletons of churches that were poisoned to death by this quackery.'

For the Register and Observer.

RELIGIOUS FORMS AND ORDINANCES.

On the last Lord's-day morning, in the church in Brattle Square, four children received the rite of Christian baptism. It was an interesting sight; the more so, as this religious ordinance is far less common than it was fifty years ago, in this community. As an 'old disciple,' and one who well remembers even a *Thacher* and a *Cooper*, as well as a *Buckminster* and his successors, I was gratified to witness the presentation of three 'little ones for whom Christ died,' and such as whom he graciously noticed when in the flesh, to the Christian altar, to be consecrated to God in their infancy, and to be special subjects of prayer by the minister and people of God.

I am no stickler for rites and forms, especially where I perceive great stress laid on them, and the weightier matters of the divine law neglected and disregarded. But some forms of religion and of worship are important, if not essential. No religion has ever existed in a community without them. That they should be few and simple, I readily admit. And can any religion, or any religious Society have less, or well do with less than our Congregational or puritan churches? Our church discipline and forms are as nearly like those of apostolic and primitive times as can be conceived. Let them not be neglected or slighted. Because forms alone will not save us, or because some lay undue stress on them, shall we therefore entirely disregard them? Certainly not. It has always been thought proper to use the means of religion for attaining its end, holiness of heart and life. And who so spiritual as safely and wisely to have no need for, or to be beyond and above the good influence of the means, where those means are not burdensome, and where they tend naturally to inspire and cherish good affections and to remind us of our obligations to virtue, holiness and piety? Will not those who are in the use of these means and helps be far more likely to have the spirit and power of religion, than those who disregard and slight them? The parent who dedicates his children to God by a Christian rite, must feel his obligations to give those children religious education, and to set before them a virtuous and good example. Those who attend the worship of God once a week and listen to his holy word, are surely more in the way of religious impressions and influences than such as do not. They may still not be so moral and pious as they ought; but would they not, probably, be much less so, if they did not thus attend and worship? We have a disposition to religion, naturally, but if all instruction, all forms and helps, all rites which remind us both of the great doctrines and truths of religion, and of our moral, personal and social duties were omitted for one generation only—for thirty years; how lamentable, in point of religion and morality, would be the population of the country. But I will not preach a sermon; for I am not a clergyman; and sure I am that the character of the next generation cannot affect me personally. B.

CORRESPONDENCE.

New Salem, Oct., 1841.

Dear Sir.—I left Boston on Monday morning, and by rail road and stage, arrived here a distance of seventy six miles, by four o'clock in the afternoon. From Worcester, through Paxton, Barre, Petersham &c., the road is one of continued ascension. This town, or rather its principal village, is situated on very high land, the ascent to which is by a road rising from its base and coiling, as it were, around its sides, until you reach the summit, where upon the main street is the Church, Academy and some good looking houses. From this point, the prospect is commanding and wide, bringing within the reach of vision the lofty Wachusett of this state, the still loftier Monadnock of New Hampshire, and other high lands, forming together an extensive and beautiful panorama. The population of this town is small, and composed principally of substantial and intelligent farmers. It is situated in the county of Franklin; and here was to be held at this time, the Association of ministers belonging to our denomination comprised within its boundaries, including one or two others, I believe, without the limits of the state. The meeting was held at the house of the Rev. Mr Harding. The churches represented were those of New Salem, Northfield, Warwick, Bernardston, Montague, Greenfield and Fitzwilliam N. H. Those unrepresented, were Brattleboro' Vt., Deerfield, Rowe, Charlemont, Heath and Shelburne Falls; the three last having at present no pastors.

The intelligence communicated at this meeting was of a very interesting character. It was such as to excite deep reflection, warm sympathy, and heartfelt satisfaction. It does one good to leave the 'paradise of ministers,' as Boston and its vicinity, have been justly called, and learn the condition, the trials and difficulties, by actual observation, of other churches in less favored parts of the state. One or two reflections were forced upon me by what I was permitted to see and hear. The first of these was,

the devotion manifested by those who are set for the ministry, and their adherents who embrace and maintain our faith in these churches. There is no place of which I have any knowledge, where our faith seems to have a firmer hold on the public mind, than in this section of the country. The towns generally are limited in population; and are divided as elsewhere into many sects, each town having two, three or more churches. Those of our denomination however, have usually a decided advantage in numbers and strength; but most of them are comparatively weak and some of other denominations absolutely struggling for a miserable existence arising out of these divisions. In consequence, the compensation of these ministers is necessarily small; they are separated from each other by distance, interminable hills and difficult roads, and cheered with little sympathy from abroad. Yet, nevertheless, these noble men remain at their posts, devoted to their duties, lending aid even where aid is required, toiling on from year to year, with all the zeal and beneficence exhibited in other lands, and among other hills, by such pastors as Oberlin and Neff.

The second reflection to which I was led, was the obligation we are under as a denomination to do more than we have done for the support and extension of Christian truth. These churches do nobly and willingly, all they feel able to do, to sustain their Christian institutions. But with all their striving, some are unable to obtain the preached word for more than three Sabbaths in a month; some for a moiety only of the time; and some fail wholly to enjoy Christian privileges at seasons for the want of a supply of preachers. Now here, it seems to me, a clear case is made out, and a necessity laid upon us to do what we can for the removal of this evil. Here, the missionary spirit may and should come in. Here our deepest sympathies should be awakened. These churches are our own household. None can object. All should feel disposed to sympathize and aid. A small effort comparatively would accomplish the whole that is necessary to be done both for these, and all other churches in our midst similarly situated. But more of this anon.

On the forenoon of the day following my arrival, the public services of the association were held in the Church, and by previous arrangement, instead of a discourse as usual by one of the brethren, an address was delivered by an agent of the Sunday School Society. The services were a prayer by the Rev. Mr Gage of Petersham, singing by the choir, and the address, which was one to parents, teachers and children, on the importance of Moral and Religious Instruction of the young.

During my absence, any intelligence which may be deemed of interest to your readers will be freely communicated, and of which you may make such use as you have inclination or space to do in your columns.

Yours truly ——

ORTHODOX VIEWS AT THE SOUTH.

Raleigh, N. C., 1841.

Messrs Editors,—On Sabbath last, I heard a very popular minister of one of the largest religious decominations among the Orthodox in North Carolina, preach before a crowded congregation, on the text, 'The Church of the living God, the pillar and ground of the truth.' I knew the gentleman before, to be a liberal Orthodox preacher, but his liberality on the present occasion, which was in part a dedication sermon, at a new Church, was beyond what I was prepared to expect. In that division of the discourse, which treated on the pillar and ground of the truth, he asserted in the most unqualified manner, and repeated the assertion, that the doctrine of 'one God and one mediator between God and man, the man Christ Jesus,' and 'the unity of God, and the atonement,' were, amidst all the errors of the Christian Church, down to the present day, the true scriptural pillar and ground of the truth; nor did he in the whole discourse, give a single common Orthodox phrase, or any thing at war with pure Bible Unitarianism. P.

ROCHESTER, N. Y.

[From the Evening Transcript.]

Extract of a letter to the Editor, dated Rochester, N. Y., Oct. 29: 'Perhaps some, if not all, of your readers may be gratified to hear of the progress of the Unitarian cause in this our flourishing city, where it has lately become a subject of earnest inquiry. The views and sentiments of Unitarians have been grossly perverted and misunderstood here as elsewhere, but light is now beaming upon us, and I trust we shall soon find many souls thirsting for its pure, generous, and noble principles. Some months ago, the Rev. Chas. Farley preached to great acceptance, and gave, on several evenings, some interesting lectures, which were listened to by large audiences, with great attention. Since his departure, we have been addressed by other distinguished ministers, all of whom have elicited the best feelings of religious reverence. We have now here a young clergyman, Mr Coolidge, (one of your Boston boys) who, I understand, recently graduated at the school in Cambridge. He is creating a great sensation. He comes among us with strong claims to attention. He is a fervent, zealous, and impassioned orator, and a writer who at once interests and absorbs your attention. He is destined, if I mistake not, to become a shining light in the Unitarian field, and I know the people of Rochester are earnestly desirous of his settling with them. I am happy to add that the prospect of establishing the sound and liberal principles which adorn the Unitarian Church is altogether cheering and auspicious, and I have no doubt, from what I every day hear, that in a short time a handsome edifice, worthy of the cause and ornamental to the city, will be erected, which will no doubt give great joy to our friends in the East. Our city is rapidly advancing in wealth and influence, and will soon be one of the brightest stars in the State.'

NEW SOCIETIES.

Unitarian Societies have recently been organized in Frankfort Me., Southington, Conn., and Lincoln and South Weymouth, Mass.

SUNDRIES.

The *National Intelligencer* states that there are, at the seat of Government, 70 grog shops, of which only 8 are real hotels, or places of accommodation for travellers or strangers.——The editor of the Philadelphia *Presbyterian*, speaking of 'Princeton Seminary,' says: 'it is a shame to be told that the Professorships in our principal Theological Seminary are not one half endowed.——The day appointed for Thanksgiving is the same (Nov. 25) in five of the New England States, viz: Massachusetts, Connecticut, Vermont, New Hampshire, and Maine.——It appears from the return of the census lately completed in England, that the population of the nation has increased about 12 per cent during the last ten years.——The New York Evangelist complains that Mrs Sigourney, in her poems, alludes too often to 'the *white robed* priest,' &c.——In Paris are published 27 daily papers, the average sale of which, each day, is more than 90,000; in London, 9 daily papers, with a sale of 45,000.——The weight of Greenough's statue of Washington, recently deposited in the dome of the Capitol at the seat of the National Government, is 14 tons.——It is stated to be the result of experiments in England, that the resistance from friction on railways is least when the train is moving at the rate of about six miles per hour.——The 6 principal Universities in Russia contained 2,300 students at the beginning of the present year.——By the high tide of the Thames, Oct. 18, 10,000 houses in London and its vicinity suffered by the eruption of the water.——The population of Independent Greece is about 1,000,000.——The London Patriot has given an account of the late disturbances in the '*State* [?] of Cincinnati.'——The Boston Recorder says: 'The bigotry and lordliness of Episcopacy, as it appears in a portion of that church, is scarcely surpassed by Popery itself.'——New York and Massachusetts have by far a greater proportion of large towns than any of the other States; in the former there are 21, and in the latter 20 towns, the population of each of which exceeds 5000.——In Mansfield, says the Old Colony Memorial, 575 bushels of whortleberries were sold the past summer for $175, which had been picked by women and children in the space of a month.——In a report of the Middlesex Orthodox Congregational Conference, it is stated, that in all but one of the churches [16 in number] belonging to it, the state of religion is languishing, and that their loss by dismissions and deaths, during the last six months, has probably been greater than their gain.——An edition of Spark's Life of Washington is about to be published in Rome.——The amount received by the Managers of the late Mechanics' Fair in this city, is $15,000.——A large number of the Baptist churches in England have abandoned the principles of close communion.

CORRESPONDENTS.

Thanks to 'Jeremiah' for his suggestion respecting the *form* of our paper; also to 'A Constant Reader,' 'J. W.,' 'A Unitarian of Maine,' 'S. K.,' 'Philadelphia,' 'A Subscriber from the beginning,' 'Philo-veritas,' 'A.,' 'Concord,' 'Worcester County,' 'E. B.,' and 'Rhode Island,' for their encouraging words respecting our proposition to enlarge the Register.—The difficulty adverted to by 'A Subscriber who pays,' shall have due consideration.—Our friend who signs himself 'Helper' over-rates our subscription-list somewhat in his 'calculation;' though we certainly have no reason to complain of the additions it has received during the past year.—It will be easy to comply with the request of 'A Lover of news,' in case our sheet is enlarged.

We hope to be able to say something soon, that will meet the views of 'A friend to our Zion,' who asks,—'Ought not something more to be done in the missionary way, especially in the waste places of New England?'

The communication signed, 'A recent convert from Episcopalianism,' we shall be happy to publish, if the author will allow those parts to be erased which relate to the *motives* of certain persons.

*** The Treasurer of the American Unitarian Association acknowledges the receipt of the following sums, viz:

From the Auxiliary Association in Keene, N. H.,	$21 00
From the Neponset Auxiliary Association in Rev. Mr Cunningham's Society, Roxbury,	30 00
From the Sherburne Auxiliary Association,	25 00
From the Norton Auxiliary Association,	20 00
From the Needham Auxiliary Association,	14 00
From the Dover N. H. Auxiliary Association,	10 00
From Kingston Auxiliary Association,	9 00
From Charleston N. H. Auxiliary Association,	1 00
From a Member of the Unitarian Society in Dover, N. H., to constitute Rev. J. Parkman Life Member of A. U. A.,	30 00
From West Dedham Auxiliary Association,	9 00
From Lexington Auxiliary Association,	3 00
From Barnstable Auxiliary Association,	7 00
From Springfield Auxiliary Association,	25 00
From Mr 'M.' of Boston, a donation,	10 00
From Hon. Joseph Davis, Northboro', to constitute him a Life Member of A. U. A.,	30 00
From the Auxiliary Association in Rev. Mr Putnam's Society, Roxbury,	50 00
From Eastport Me., Auxiliary Association,	20 00
From the Auxiliary Association in Wilton, N. H.,	18 00
From Lancaster Auxiliary Association,	26 00
From Auxiliary Association in Dublin, N. H.,	20 00
From Deacon Ezra Abbot of Wilton, N. H., to constitute him a Life Member of A. U. A.,	30 00

BOOKS FOR THE WEST.

The General Secretary of the A. U. A. acknowledges the receipt of religious periodicals for the West, from A. C. Field of Lynn.

Also, packages of books and periodicals from unknown individuals.

OBITUARY.

For the Register and Observer.

Died, in Claremont, N. H., WILLIAM L. WHITCOMB, youngest son of the late Henry and Love Whitcomb, and grandson of the late Rev. Edmund Foster, of Littleton, Mass., aged 22.

The young, the beautiful and the gifted are falling around us; and shall they 'pass away like a bird's song that leaves the woods no trace of its lone themes,' or shall the benefit of their example and death be confined to the circle of their immediate friends?

Many weeks have passed since the death of this youth; yet grief is still fresh in the hearts of his friends by whom he was loved as few are loved; for he possessed those qualities of heart which won affection, and those high moral principles which ensured confidence. It might be said of him, young as he was,—'When the eye saw him it blessed him, and when the ear heard him it gave witness unto him.'

By the sudden death of his father he was called at a tender age to leave the home of his childhood, and exposed to the temptations which beset the path of the young in the city. But he kept himself above their influence and devoted most of his leisure hours to the cultivation of his mind. His attainments gave evidence of what may be done by 'self culture.'

The deceased was a constant attendant on public worship; and his mind, early susceptible to religious impressions, caught from the lips of Dewey and Gannett, on whose ministry he attended in New York and Boston, light and strength and devotion. It might indeed be truly said of him there was in his character a rare union of what was lovely and of good report.

If any one virtue seemed to predominate—where all appeared so equally and beautifully blended—it was filial affection. He ever manifested toward his widowed mother, the most tender love, the most profound respect. His arm was always ready for her support, and her approval his noblest reward.

This brief and imperfect notice cannot be better closed than by an extract transcribed by himself not long before his death—

'When death strikes down the innocent and young, for every fragile form which he lets the sorrowing spirit free a hundred virtues, rise in shapes of mercy, charity and love to walk the world and bless it'

'Of every tear that sorrowing mortals shed on such green graves, some good is born—some gentler nature comes—in the destroyer's steps there spring up bright creations that defy his power, and his dark pathway becomes a way of light to heaven.'

Happy will it be if in his own premature exit there shall be realized such beautiful thoughts.

INTELLIGENCE.

State Election.—The election of Governor, Lieut. Governor and members of the Legislature for this State, took place on Monday. There appears to have been a pretty full vote, considering the unfavorable state of the weather. The promptness with which the returns were obtained is highly extraordinary. On this point the Daily Advertiser has the following remarks:

'The Atlas, by means of a locomotive express from the western extremity of the State, which run over the Western and Boston and Worcester Rail Roads, added the four Western counties, and in their paper, published within 12 hours from the time of the closing of the polls, presented to their readers a return of the actual results of the election in 258 towns, embracing about four-fifths of the whole State. This expedition in obtaining authentic returns is entirely without a parallel in this country, and is highly creditable to the enterprise of that journal.'

Since the publication of the above, returns have been received from about twenty four towns more.

The following is a statement of the vote in the several counties, as far as heard from.

	Davis.	Morton.	Scat.
Suffolk, (complete)	6228	4526	151
Essex, (complete)	7081	6182	328
Middlesex, (complete)	7383	8220	585
Worcester, (complete)	9381	6778	593
Norfolk, (complete)	4212	4146	175
Bristol, (complete)	3175	4337	291
Plymouth, (complete)	4070	3918	248
Hampshire, (complete)	3214	1799	210
Hampden, (complete)	2617	3257	274
Franklin, (complete)	2237	2261	151
Berkshire, (14 towns)	1420	1619	84
Barnstable, (5 towns)	912	811	45
Dukes, (complete)	233	257	9
282 towns,	52,663	48,111	3144

Davis's majority over Morton, 4552.
" " over all others, 1408.

California.—It is suggested, in an article in the Baltimore American, that the British Government have an eye upon California, with a view to the acquisition of that valuable territory.

Salt.—It is estimated that the amount of salt consumed in this country is 12,000,000 bushels. The importations during the last year were 8,000,000 bushels. The amount manufactured on our seaboard is estimated at 3,000,000. The Commissioner of salt-works in the State of New York reports that the amount produced at the works in the interior of that State was 2,500,000 bushels.

When it was proposed in Congress to remove the duty on foreign salt, it was argued in reply, that the removal would not benefit the inhabitants of the interior, as they could be amply supplied, as usual, from the works in the interior of the country. Or, if they could not be so supplied, the cost of the imported article, with freight to the interior added, would make it more costly far in the interior than the native article. At the same time the works on the seaboard would be ruined, and the country left, in time of war, dependent on foreign supplies,—perhaps from an enemy, for a necessary of life. But it was argued that even cheapness, which was the object sought by the proposed removal of the duty, would not be obtained. For as competition would be thus destroyed the price in the market would rise to the same level as when the duties were on.

England and America.—Among recent extracts from English papers we find the following, which have a direct bearing on the commercial as well as the agricultural and manufacturing interests and policy of the two countries. The article is headed 'Corn from America,' and proceeds thus:—

A large meeting assembled in the Corn Exchange, Manchester, on Thursday week, to hear a statement, by Mr. James Curtis, of Ohio, on the capability and willingness of America to supply England with corn. Many hundreds of persons were unabled to obtain admission.

Mr. Cobden was the chairman; and there were present several leading members of Anti-Corn Law League.

Mr. Cobden, in opening the business of the day, observed that the ruling class in England were taught to pore over the past history and obscure geography of ancient Greece, with its paltry rivers; but they remained profoundly ignorant of contemporary history—of America, and its natural wealth and vast streams, where the best flour was sold at a penny a pound, while unskilled labor commanded 4s. 6 d. a day for wages. The knowledge of facts, however, must bear down the corn laws.

'When it becomes well understood that in America, which now, by the magic of steam navigation, is brought within a fortnight's sail of us—that along the whole seaboard of America there is now stored up abundance of flour, abundance of pork, and abundance of beef; and that the Americans themselves are anxious to send that pork, and that beef, and that flour to feed you, and are anxious to set your spindles, and your wheels, and your looms, and your hammers in motion, to take in exchange for these things, your manufactures, when that is known, and sufficiently known through the country, I have that faith yet in the force of truth, and I have that faith in the energies and independence of my countrymen, that I believe it will be impossible for any act of parliament to dam up those supplies which Divine Providence has intended for you.'

New-England Thanksgiving.—In the six New-England States, Proclamations have been issued for observing the 25th of November as the day of Annual Thanksgiving.

One of the greatest subjects of thankfulness, which should not be overlooked on that day, (says the Portsmouth Journal) is the unparalleled advancement which the cause of temperance has made the present year.

Foreign.—By the arrival of the Britannia at this port on Sunday, and the Great Western at New York, on Monday. London papers to Oct 22d have been received. There is no important news.

Death of Mr Clapp.—It is with great regret that we announce the death, after a short illness, of Mr Joshua Clapp, one of our most estimable citizens, at the age of forty seven.

Meteoric Iron.—Among the many beautiful mineralogical and geological specimens belonging to the Cabinet of Minerals in Yale College there is one that universally attracts the attention of visitors. We allude to an extraordinary specimen of *meteoric iron*. It was brought, many years since from Texas to New York city, where it remained till A. D. 1835, when it was removed to New Haven, having been presented by Mrs Gibbs, widow of the proprietor, to Yale College. This specimen is of an irregular shape, somewhat in the form of a wedge, upwards of three feet long, and two feet wide in its broadest part, and in thickness averaging about a foot. Since its removal from New York, the smaller extremity, presenting a surface about eight inches by six, has been smoothed down and polished, and bears the following inscription.

In
Memory of
GEORGE GIBBS
A Lover of Science
And His
COUNTRY,
Presented to
YALE COLLEGE
By
Laura W. Gibbs, 1835.

Meteoric Iron of Texas
Weight 1635 lbs.

Of the cabinet of minerals in which this wonderful specimen is deposited, and which the writer has recently had the privilege of visiting, he is unable now to speak except in the most general terms. In extent and variety it far exceeds any collection he has ever seen, and in the beauty of a large number of its specimens, anything he has ever before imagined could exist. It is recommended to the attention of intelligent visitors, as one of the greatest objects of interest among the many which this beautiful city presents.

Bibles.—The issue of Bibles by the American Bible Society for the month of September alone amounted to 23,000 copies. Stereotype plates have been made for an edition of the New-Testament in the Spanish language.

Disasters by the Storm.—A young friend of ours, observes the Salem Gazette, who is master of more leisure than we can find, has examined the shipping lists, since the late storm, and finds *one hundred and ninety-two* vessels reported as injured by that disastrous tempest. Doubtless there are some which have not yet been reported, and others which never came to light—all vestiges thereof being 'in the deep bosom of the ocean buried.'

Girard College.—Of the large sum left by the late Stephen Girard for the establishment of a College in Philadelphia, more than half a million has been wasted, according to the Pennsylvanian, and another half a million has been lost by investing in the stock of the United States Bank.

Etching Daguereotype Views.—A method has been discovered by which Daguerreotype impressions may be permanently etched, by admitting the plate to a voltaic process renders it fit for the hands of the printer. Beautiful electrotype copies can be taken from them.

The Slave Trade.—Captain Spaulding, of ship Howard, at this port on Saturday from Calcutta, touched at St. Helena, and sailed thence Sept. 8.—Capt. S. reports at St. Helena, the slave brig Gabriel, a prize to H. B. M. brig of-war Acorn, captured fifteen days out from Havana. The G. had a crew of sixty-five Spaniards, and exchanged shots several times with the Acorn. She had a cargo of bale goods, lumber and rice. In one of the bags of rice were found papers which gave information of *twenty three slave vessels fitting out for Havana.*

The Gabriel's crew were put on board the Acorn which had sailed for the coast of Africa. They were to be landed on a desolate and uninhabited part of the coast.

The authorities at St. Helena were engaged in breaking up seven other slaving vessels previously captured. There were sixteen hundred liberated slaves at St. Helena.—*Boston Daily Adv.*

Census of Great Britain.—A census of the population of all the British Isles has just been taken.—From some of the returns which have been publishd, it is conjectured, that since 1831 there has been an increase of 15 per cent, which would make the present number of inhabitants nearly twenty-nine millions.

SUNDAY SCHOOL SOCIETY.

***A Quarterly Meeting of the Sunday School Society will be held at the Masonic Temple, on Sunday Evening, Nov. 21st, at 7 o'clock. A report will be read and statements made, in relation to the Agency, by one or more of the agents, and addresses may be expected from other friends of the Society.

Pastors, teachers, parents and all others interested in the religious education of the young, in the city and the neighboring towns, are invited to attend.

Nov. 13. S. G. SIMPKINS, Rec. Sec'y.

REV. HENRY GILES ON TEMPERANCE.

Will repeat, by particular request, the able and interesting address on Temperance, at the Church in Green street, on Sunday evening, at 7 o'clock. A collection will be taken up to aid the Boston Temperance Association, who are in want of funds to continue their benevolent enterprise. It is hoped all will be prepared to contribute.

THOMAS A. DAVIS,
MOSES GRANT,
WALTER CHANNING. } Sub-Committee.

Nov. 13.

*** The Union Pastoral Association will meet at the Rev. A. P. Peabody's, Portsmouth, on Tuesday, the 16th inst, at 11 o'clock, A. M.

S. OSGOOD, *Secretary.*

MARRIAGES.

In this city, on Wednesday last, by Rev. Mr Young, Mr Eben May Dorr to Miss Martha Dennis, only daughter of James Harris, Esq.

In this city, by Rev. Chandler Robbins, Mr Robert B. Dunton to Miss Mary Jane Learned, daughter of Wm. Learned, Esq.

In this city, by Rev. Mr Motte, Nov. 4, Dr Otis E. French to Miss Eliza, daughter of Windsor Fay, Esq.

In Cambridgeport, by Rev. Mr Paige, Mr Thomas G. Hovey to Miss Ann Maria Hoppin.

In Bridgewater, 1st inst, Mr Wm. S. Sampson to Miss Susan L. Revere, daughter of Paul Revere, Esq., all of B.

In Newport, R. I., 3d inst, Rev. Francis Vinton, Rector of Trinity Church, to Miss Elizabeth Mason, daughter of the late Commodore Oliver Hazard Perry, both of N.

In New Gloucester, Oct. 19th, by Rev. Mr Shepley, Mr Thomas Beede, Jr., of Farmington, to Miss Lucia S. Merrill, daughter of the late Moses Merrill, Esq. of New Gloucester.

DEATHS.

In this city, 2d inst., Mrs Katharine Dexter, 80, widow of the late Hon. Samuel Dexter.

In East Cambridge, Nov. 8, of typhus fever, Miss Anna Maria, daughter of Hon. William Parmenter, 17.

In Haverhill, Mrs Mary C., wife of Col. Jacob Howe, and daughter of Rev. Jacob Norton, of Billerica, 37.

At Waltham, 4th inst., Mr Jonathan Peirce, 48.

At Newcastle, Me., 31st ult, Frederic, son of Frederic Farley, Esq, of N., 17. He was a youth of no ordinary promise, kind and engaging in his disposition and beloved by a large circle of friends and relatives to whom his death will be an irreparable loss.

In Portland, on Saturday 30th inst. Joseph H. Ingraham, Esq., 90.

In Pendleton, S. C., Oct. 25, Rev. Gasper Adams, late President of Charleston, S. C., College.

At the Navy Yard, Pensacola, 15th ult. of the prevailing fever, Robert L. Meade, Esq. Secretary to Com. Dallas.

GOETHE'S EGMONT, will be published in a few days, Egmont from the German of Goethe, in one vol. 16mo. JAMES MUNROE & CO,
n13 134 Washington st

THE KEEPSAKE.—Now ready—edited by the Countess of Blessington—with beautiful embellishments by Cox, E. Corbould, Keeling, Poole, Creswick, F. Stone, Liversage, Roberts, G. Cattermole, Drummond, and 13 Acrographic Vignettes, elegantly bound in crimson silk, super-royal 8vo.

Book of Beauty, will be received by next Steamer—edited by the Countess of Blessington—with splendid engravings of Her Majesty the Queen, Princess of Capua, Lady Grey Egerton, Marchioness of Hastings, Lady Sidney, Hon. Miss Forrester, Mrs Dennistowne and Child, Mrs Rose and Child, Mrs Mountjoy Martyn, Mrs Brigh, Miss Power, Lady Vivian and Child—from drawings by Chalon, Grant, Hayter, Fisher, Drummond, Corbeax, &c—elegantly bound, super royal 8vo.
n13 SAXTON & PEIRCE, 133 1-2 Wash. st

JUVENILE NATURALIST, or walks and wanderings in the country, by the Rev B. H. Draper, by
n13 SAXTON & PEIRCE.

ONE DOLLAR AND FIFTY CENTS only for Ladies Thick Sole Half Gaters, at T. H. BELL'S, 155 Washington street, directly opposite the old South Church. n13

ONLY ONE DOLLAR! for Ladies Thick Sole Walking Shoes, at T. H. BELL'S, 155 Washington st.
n13

WESTERN MESSENGER—Subscribers to this periodical are informed that they will find their accounts at the store of Miss E. P. PEABODY, 109 Washington street, where they are respectfully requested to call and settle the same. n13

NEW VOLUME of Twice Told Tales—JAMES MUNROE & CO. have in press and will publish in a few weeks a new series of Twice Told Tales, by Nathaniel Hawthorne—they will also publish at about the same time a new edition of the first volume to match the second. 134 Washington st. n13

SELF FORMATION, in Press, or the history of an Individual Mind, intended as a guide for the intellect through difficulties to success, by a fellow of a College—in Press, and will shortly be published, by
n13 J. MUNROE & CO, 134 Washington st

DR. DEWEY'S DISCOURSES—Two discourses on the Nature and Province of Natural, Revealed and Experimental Religion, by Orville Dewey—just published, for sale by J. MUNROE & CO,
n13 134 Washington st

LIFE OF GEORGE WASHINGTON, by Jared Sparks, 1vol 8vo—600 pages, with 14 fine steel and copperplate engravings, beautifully bound in rich cloth, stamped.

Life and Writings of Washington—The Writings of George Washington; being his Correspondence, Addresses, Messages, and other Papers, official and private, selected and published from the original manuscripts; with a life of the author, notes and illustrations, by Jared Sparks. 12 vols 8vo, cloth and calf bindings.

The Life of Washington, abridged, 2vols 12mo, cloth. Orders solicited. TAPPAN & DENNET, Publishers,
n13 114 Washington st

REV. J. F. CLARKE'S INSTALLATION SERMON—This day published by BENJAMIN H. GREENE, 124 Washington (corner of Water) st.

The Sermon preached at the installation of Rev. Mr Simmons as Pastor, and Rev. Samuel Ripley as associate Pastor of the Unitarian Church in Waltham. n13

ENGLISH BOOKS.—Per Britannia.—This day received at TICKNOR'S, corner of Washington and School streets—Jahr's Manual of Homœopathy—Brodie on the Joints—Resciber's Pharmacopiæ—Dendy's Philosophy of Mystery—Talfourd's Speech on Moxom's case—Walker's Lexicon of the Illiad—Paxton's Botany—Holland's Medical Notes—Essays by Charles Bell—Tusan on the Spine—The Bookbinder's Manual—Copland's Medical Dictionary—Pictorial Bible—Percy's Tales—new numbers of the Lancet—Intellectual Repository—Medical Gazetteer—Pulpit—Library of Useful Knowledge—Asiatic Journal—Baptist Magazine—Evangelical Magazine—Edinburgh Medical Journal—Engineer's and Architect's Journal—Hand Book for Married Ladies—Maps published by the Useful Knowledge Society, &c. n13

ANNUALS.—FOR 1842—For sale at TICKNOR'S, corner of Washington and School streets, a splendid assortment of elegant Gift Books for the coming season. Among the annuals already received are the following, all of which are executed in the highest style of art, the engravings being much superior to those of any former years:—

The Book of the Boudoir, or the Court of Queen Victoria—The Keepsake—The Picturesque Annual—The Drawing Room Scrap Book—The Forget Me Not—The Juvenile Scrap Book—The Gift—The Token and Atlantic Souvenir—The Poets of America—Friendship's Offering—The Rose of Sharon—The Amaranth—The Dahlia—The Violet—The Rose, or affection's Gift.
nov13

COAL AND WOOD.—ONE THOUSAND Tons Peach Orchard Coal, suitable for Grates, Ranges and Stoves.

500 Tons White Ash Coal, for Furnace Ranges and Stoves.
500 Chaldrons Newcastle Coal.
200 Chaldrons Cannel "
100 " Orrel "
200 " Scotch "
Smith Coal as usual, Also,

A general assortment of Wood, Bark, &c., for sale by MOSES FRENCH, JR., Maine Wharf, New Broad Street, near the bottom of Summer Street. oct2

A LADY having a knowledge of the higher and elementary branches of an English education—also, having had several years successful experience in teaching, would like to take charge of a Seminary of young ladies, or assist in an Academy. For references apply MOSES WHITING, No. 2 Water st. 3t o30

BURNAP'S LECTURES TO YOUNG MEN—Lectures to young men, on the cultivation of the Mind, the formation of character and the conduct of life, delivered in Masonic Hall, Baltimore, second edition, revised and enlarged, by George W. Burnap, author of lectures on the sphere and duties of women—this day published by J MUNROE & CO,
o30 134 Washington st

WRIGHT'S LA FONTAINE.—This day published by TAPPAN & DENNET, 114 Washington st., the Fables of La Fontaine, illustrated by J J Grandville, translated from the French, by Elizur Wright, Jr, in 2 royal octavo volumes, with nearly 400 illustrations, in rich binding.

'We have no hesitation in pronouncing this the most splendid work ever produced in this country. The engravings are full of spirit and humor, and are alone well worth the price of the book.'—*Morning Post.*

The Amaranth, for 1841, the only religious annual published this season, with engravings elegantly bound—Milman's History of Christianity, with preface and notes by Dr Murdock, 1vol 8vo. o16

FLETCHER'S FAMILY DEVOTION—A guide to Family Devotion, containing a hymn, a portion of Scripture with reflections, and a prayer for the morning and evening of every day in the year, with an appendix of prayers and hymns on various subjects, by the Rev Alexander Fletcher, 1vol, 4to, with plates—for sale by
o30 LITTLE & BROWN, 112 Washington st

MILMAN'S HISTORY OF CHRISTIANITY—Paris Edition—the History of Christianity, from the birth of Christ to the abolition of Paganism in the Roman Empire, by the Rev H. H. Milman, 2vols—just received by LITTLE & BROWN,
o30 112 Washington st

TWO VOLUMES PUBLISHED!

PICTORIAL ILLUSTRATIONS OF THE BIBLE. Price only $2 per volume—a beautiful holiday present—cheapest and best work for the price ever published, four hundred pages 8vo—fine paper, handsomely bound, containing two hundred Pictorial illustrations of the Scriptures, consisting of views in the Holy Land—published by SAXTON & PEIRCE,
o23 133 1-2 Washington st.

CROSBY & CO'S. New Annuals for 1842—All elegantly bound in the neatest style, and embellished with engravings.

The Ladies Annual Register, and Housewife's Almanac, comprising an almanac, numerous receipts, directions for gardening, and much other useful information.

The Youth's Keepsake, a Christmas and New Year's Gift for young people. The Annualette, a Christmas and New Year's Gift for children. The Child's Token, a gift for children—published by WM CROSBY & CO,
118 Washington st. o23

COL. J. TRUMBULL'S Reminiscences of his Own Times—Autobiography, Reminiscences and Letters of John Trumbull, from 1756 to 1841, 1vol, 8vo—this day received by LITTLE & BROWN,
o23 112 Washington st

THE LAW OF KINDNESS.—Illustrations of the Law of Kindness, by Rev. G. W. Montgomery, 18mo. Just received by JAMES MUNROE & CO.,
134 Washington street. oct 30

OFFERING OF SYMPATHY.—JAMES MUNROE & CO. have in Press and will shortly publish a new edition of the Offering of Sympathy by Francis Parkman, D. D. new editions. 134 Washington street.
oct 30

SCHOOL FOR BOYS.

THE winter term of the 'HOPKINS CLASSICAL SCHOOL,' Cambridge, will commence on Thursday, Dec. 2d, and continue eleven weeks.

Three or four lads can be received into the family of the subscriber, where parental attention will be paid to their moral, physical and intellectual education.
n6 EDMUND B. WHITMAN, Principal.

NEW SHAWLS.

JUST received from New York by HENRY PETTES, No. 224 Washington street, 50 very beautiful drab, ground Cashmere Shawls, with deep rich Borders, prices $10 to $35.

50 rich broche filled centre Shawls, from $12 to $30.

Elegantly wrought, lined and wadded Thibet Shawls, a new article, at $25.

Black, white and scarlet Merino Long Shawls.

Mourning Cashmere Shawls; Rich Velvet Shawls, with high colored linings; superior blue black Rep and Silk Shawls. India Cashmere Shawls and Scarfs, with many other styles of rich Shawls—altogether one of the finest assortments ever exhibited in this city. n6

CHURCH ORGAN FOR SALE—At the Piano ware rooms of WILKINS & NEWHALL 355 Washington street—10 feet high, 7 1-2 feet wide, and 4 1-2 feet deep, in good order. Six stops good tone—and powerful enough for any church. Warranted by the maker. Said instrument will be sold for the sum of $300—if immediate application is made the same being left will be for sale to close a concern. nov 6

UNITARIAN TRACTS.—One hundred scriptural arguments for the Unitarian Faith, price 2 cts; the Unitarians Answer by Rev O. Dewey, 6 cts; a discourse on the Evidences of Revealed Religion, by Wm E. Channing, 5 cts; Cause of the Progress of Liberal Christianity in New England, by James Walker, 3 cts; Unitarianism vindicated against the charge of not going far enough, by James Walker, 4 cts; on Tests of True Religion, by Orville Dewey, 4 cts; Excuses for neglect of the Communion, considered by Samuel Barrett, 4 cts; the power of Unitarianism over the Affections, by John Brazer, 4 cts; Unitarian Christianity free from objectionable extremes, by Samuel Gilman, 4 cts; Evangelical Unitarianism, adapted to the poor and unlearned, by Alexander Young, 4 cts; the beneficial tendency of Unitarianism, by Lant Carpenter, 4 cts; What is it to be a Unitarian, by Edward B. Hall, 4 cts; the Gospel exhibited in a Unitarian Minister's Preaching, by George R. Noyes, 5 cts; Come and See, or the duty of those who dread the sentiments of other Christians, by W. B. O. Peabody, 5 cts; on the use and meaning of the phrase 'Holy Spirit,' by H. Ware, Jr. D. D., 4 cts; on denying the Lord Jesus, by the late Bernard Whitman, 6 cts; Remarks on Creeds, Intolerance and Exclusion, by Wm E. Channing, D. D., 4 cts; Charges against Unitarianism, by E. Peabody, 3 cts; a young man's account of his conversion from Calvanism, a statement of facts, 5 cts; true grounds of Christian Unity, by George Putnam, 5 cts; the duty of promoting Christianity, by the circulation of books, by H. Ware, jr. 4 cts. Published and for sale by J. MUNROE & CO, Agents for American Unitarian Association, 134 Washington st. n6

NEW BOOKS! NEW BOOKS!—SAXTON & PEIRCE, 133 1-2 Washington st., have just published a valuable medical work entitled a Synopsis on the Prevention and Cure of Disease, by Andrew Gerrish, Physician, 1vol, 12mo, cloth. It is intended to direct the invalid in the choice of the means of health.

Florence Arnott, or is she Generous? being Vol. III of Tales for the Young, or Lessons for the Heart, 1vol, 14 mo. cloth—Eastern Arts and Antiquities, mentioned in the Sacred Scriptures, with numerous illustrations, 1 vol, 12mo—American Antiquities and Researches into the origin and history of the Red Race, by Alex. W. Bradford, 1vol, 8vo.

New Books received this week—The Glory and Shame of England, by C. Edwards Lester, in 2vols, 12mo, cloth, 2 plates; Mrs Sigourny's Poems—Pocahontas and other Poems, by Mrs L. H. Sigourney, 1vol, 12 mo—Adventures of a Fire-Screen, or Domestic Sketches, by Mrs Anna Bache, 1 vol, cloth—Memoirs of Madame Lafaye, written by herself, translated from the French, complete in one volume, 12mo, cloth, with portrait of the author.

Magazines for November—Graham's Ladies and Gentlemen's Magazine, Lady's Book, Hunt's Merchants' Magazine and Commercial Review, United States Magazine and Democratic Review, Ladies Pearl, Young Peoples Book, Peoples Library, Ladies Companion, Christian Family Magazine, Lowell Offering. n6

LIFE OF REV. S. H. STEARNS, late Pastor of the Old South Church, Boston—second edition, with additional letters, 1vol, 12mo, cloth.

'Most of the matter is drawn from the letters and journals of Mr Stearns. We have seldom seen better specimens of the epistolary style, even taking into account the letters of the immortal Cowper.'—*Boston Courier.*

The balance of the edition for sale by
o6 TAPPAN & DENNET, 114 Washington st

DILLAWAY'S LATIN CLASSICS.—Cicero De Senectute et De Amicitia, with English Notes; Cicero De Officis, with English Notes; Cicero De Oratore. do do do, 2 vols; Terence, do do do; Tacitus, do do do—others in press.

Bloomfield's Greek Testament, with English Notes.—This work has been adapted as the text book in the first Universities in this country, by clergymen and students of different denominations generally: 2 vols, 8vo, cloth. Published and for sale by TAPPAN & DENNET,
n6 114 Washington st

PARISIAN LINGUIST—Or an easy method of acquiring a perfect pronunciation of the French language, without a French teacher, intended for Academies and Schools in the U. States, and for American travellers in Europe, by an American resident in Paris. The Journal des Debats says of this book—'This is the most accurate guide to the true pronunciation of the French language which we have ever seen prepared for Englishmen or Americans.' Published by
n6 J. MUNROE & CO, 134 Washington st

FRENCH SHOES! FRENCH SHOES—Just received by the subscriber, a splendid assortment of French Shoes direct from the manufacturer. For sale at the lowest market price, at THEO. H. BELL'S, 155 Washington st., opposite the old South Church. n6

NEW BOOKS—The Glory and the Shame of England, by C. Edward Lester—Pocahontas, and other Poems, by Mrs L. H. Sigourney—Austin's Voices to the Married—Pantology, a systematic survey of human knowledge, by Roscvell Park—Lyell's Elements of Geology, a new edition in 2 vols—for

POETRY.

Messrs. Editors—If the following Hymn meet your approbation, you will have the goodness to insert it in the Register. It was written for the purpose of being sung at the Installation of the Rev. George F. Simmons in Waltham, last week, but was omitted by reason of a previous arrangement of the Committee, which excluded all original hymns from the services on the occasion. C. F.

Waltham, Oct. 31, 1841.

HYMN FOR INSTALLATION.

'Go forth,' the glorious Savior said,
'And to the world my Gospel preach;
Abundantly on you I've shed
The Holy Ghost; all nations teach.

As lambs among fierce wolves I send
My messengers of truth and grace;
For, know, my doctrine will offend
A sinful, unbelieving race.

Be not dismayed, nor cherish fear,
Nor with the murderous sword contend;
My strength shall aid you; persevere;
Lo, I am with you to the end.'

Forth went the heralds of the cross,
And tidings of salvation bore;
Regarding all things else as dross,
Could they but bring the Gentiles o'er.

Where'er the Gospel truths have spread,
By Christ and his Apostles taught,
What changes, by the light they shed,
In man's condition have been wrought!

Smile on thy servant, Lord, who stands
A watchman here to guard thy laws;
Strengthen, O Lord, his heart and hands,
That he may boldly plead thy cause.

Let nothing daunt him; give him grace
Meekly to tread thy courts below;
That, when he sees Thee face to face,
A gracious welcome he may know.

A burning and a shining light
Long to this people may he prove;
And may they pass, in mansions bright,
A long Eternity of Love.

[From the Knickerbocker.]

TRUST IN HEAVEN.

This world is all a fleeting show,
For man's illusion given;
The smiles of joy, the tears of wo,
Deceitful shine, deceitful flow—
There's nothing true but Heaven!—*Moore.*

Trust in Heaven!—when o'er thy path,
Clouds and tempests come in wrath;
When thy grief oppresseth thee,
When obscured thy prospects be,
When around thee mists are driven,
Heed them not, but trust in Heaven!

Trust in Heaven!—when morning lifts
Up her head, and casts her gifts,
Light and dew upon the earth;
When she brings the blooms forth,
Till shall shine the stars of even,
For a safeguard trust in Heaven!

Trust in Heaven!—when there afar
Burneth many a glorious star;
Can'st thou doubt when thus her light
Gleams unshaded through the night
That protection may be given
To thy pillow!—trust in Heaven!

Trust in Heaven!—when one by one
Swift the waves of hope glide on,
Leaving thee a wreck at last
On the shore whence they passed;
Though thy heart be rung and riven,
Still forever trust in Heaven!

Trust in Heaven!—when from its way
Those thou lovest go astray;
Strive, still strive to bring them back
To its straight and thornless track;
And that truth may soon be given
To their spirits, trust in Heaven!

Trust in Heaven!—it shall not fail,
When the darkest griefs prevail;
And when death at length shall come,
When around thee spreads his gloom,
Pray that thou may'st be forgiven—
Place thy dearest trust in Heaven!

MISCELLANEOUS.

THE INSTINCT OF CHILDHOOD.

A beautiful child stood near a large open window. The window was completely overshadowed with wild grape and blossoming honey suckle, and the drooping branches of a prodigious elm—the largest and handsomest you ever saw. The child was leaning forward, with half open mouth and thoughtful eyes, and looking up into the firmament of green leaves, forever at play, that appeared to overhang the whole neighborhood; and her loose bright hair as it broke away in the cheerful morning wind glittered like stray sunshines among the branches and blossoms.

Just underneath her feet and almost within reach of her little hand, swung a large and prettily contrived bird-cage—all open to the sky! The broad plentiful grape leaves lay upon it in heaps—the morning wind blew pleasantly through it, making the very music that birds and children love best—and the delicate branches of the drooping elm swept over it—and the glow of blosoming herbage round about, fell with a sort of shadowy luster upon the basin of bright water, and the floor of glittering sand, within the cage.

'Well *if ever!*' said the child; and then she stopped and pulled away the tilling branches and looked into the cage; and then her lips began to tremble and her soft eyes almost filled with tears.

Within the cage was the mother bird, fluttering and whistling—not cheerfully but mournfully—and beating herself to death against the delicate wires: and three little bits of birds watching her, opened mouthed, and trying to follow her from perch to perch, as she opened and shut her golden wings, like sudden flashes of sunshine, and darted hither and thither as if hunted by something invisible—a snake in the grass, or a bird of prey perhaps—or a cat foraging in the shrubbery.

'There now!—there you go again! you little foolish thing, you! Why what *is* the matter with you? I should be ashamed of myself! I should so! Hav'nt we bought the prettiest cage in the world for you! Hav'nt you enough to eat and the best that could be had for love or money—sponge cake—loaf sugar—and all sorts of seeds? Did'nt father put up a little nest for you with his own hands; and hav'nt I watched over you—you little ungrateful thing! till the eggs they have put there had all turned to birds—little live birds, no bigger than grasshoppers, and so noisy—ah, you can't think! Just look at the beautiful clear water there—and the clean white sand—where do you think you could find such water as that, or such a pretty glass dish—or such beautiful bright sand if we were to take you at your word and let you out with that little nest full of young ones to shift for yourselves, *hey?*

The door opened and a tall benevolent looking man steeped up to her side.

'Oh father I'm so glad you've come,' What do you think is the matter with poor little birdy?'

The father looked down among the grass and shrubbery, and up into the top branches, and then into the cage—the countenance of the poor girl growing more and more perplexed and more sorrowful every moment.

'Well, father—what is it?—does it see any thing?'

'No, my love—nothing to frighten her. But where is the father bird?'

'He's in the other cage. He made such a to-do when the little birds began to cipper this morning that I was obliged to let him out: and brother Bobby he frightened him into the other cage and carried him off.'

'Was that right my love?

'Why not, father? He would'nt be quiet here you know; and what was I to do?'

'But Moggy dear—these little birds may want their father to help feed them; the poor mother bird may want him to help take care of them—or to sing to her?'

'Or perhaps to show them how to fly, father?'

'Yes, dear. And to separate them just now—how would you like to have me carried off, and put into another house, leaving nobody at home but your mother to watch over you and the rest of my little birds?'

The child grew more thoughtful. She looked up into her father's face and appeared as if more than half disposed to ask a question—which might be a little out of place; but she forbore, and after musing a few moments, went back to the original subject—

'But, father—what *can* be the matter with the poor thing?—you see how she keeps flying about, and the little ones trying to follow her—and tumbling upon their noses—and toddling about as if they were tipsy and could'nt see straight.'

'I am afraid she is getting discontented.'

'*Discontented!* how can that be, father?—Has'nt she her little ones about her, and every thing on earth she can wish? And then, you know—she never used to be so before.'

'When her mate was with her, perhaps?'

'Yes, father—and yet, now I think of it, the moment these little witches began to pee-peep, and tumble about so funny, the father and the mother began to fly about the cage, as if they were crazy. What can be the reason? the water, you see is cool and clear; the sand all bright; they are out in the open air with all the green leaves blowing about them; their cage has been scoured with soap and sand, the fountain filled, and the seed-box—and—and—I declare, I cannot think what ails them?'

'My love—may it not be the very things you speak of—things which you think ought to make them happy, are the very cause of all the trouble you see? The father and mother are *seperated!* How can they teach their young to fly in that cage? how teach them to provide for themselves?'

'But father—dear father—!' laying her little hand upon the spring of the cage door—'dear father! *would you?*'

'And why not, my dear child?' And the father's eyes filled with tears, and he stopped and kissed the bright face upturned to his, and glowing as if illuminated with inward sunshine. '*Why not?*'

'I was only thinking, father. If I should let them out, who will feed them?'

'Who feeds the young ravens, dear?—Who feeds the ten thousand little birds, that are flying about us now?'

'True, father; but they have never been imprisoned, you know, and have already learned to take care of themselves?'

The father looked up and smiled. 'Worthy of profound consideration, my dear—I admit your plea, but have a care, lest you may overrate the danger, and the difficulty, in your unwillingness to part with your beautiful little birds.'

'Father'—and the little hand pressed upon the spring, and the door flew open—wide open!

'Stay my child! What you do must be done thoughtfully, conscientously, so that you may be satisfied with yourself hereafter, when it is all over. Shut the door a moment, and allow me to hear all your objections.'

'I was thinking, father, about the cold rains, and the long winters—and how the poor birds that have been so long confined would never be able to find a place to sleep in, or water to wash in, or seeds for their little ones.'

'In our climate my love, the winters are very short: and the rainy season itself does not drive the birds away; and then you know birds always, follow the sun—if our climate is too cold for them they have only to go farther south. But in a word my love—you are to do as you would be done by. As you would not like to have me separated from your mother and you; as you would not like to be imprisoned for life, though your cage were crammed with loaf sugar and sponge cake—as you——'

'That'll do, father! that's enough' Brother Bobby! hither Bobby! bring the little cage with you, there's a dear!'

Brother Bobby sung out in reply—and after a moment or two of anxious enquiry, appeared at the window with the little cage. The prison doors were opened—the father bird escaped the mother bird followed, with the cry of joy—and then came back and tolled her little ones forth among the bright green leaves. The children clapped their hands in an ecstacy—and the father then fell upon their necks and kissed them; and the mother who sat by sobbed over them both for a whole hour, as if her very heart would break; and told all her neighbors the story with tears in her eyes.

* * * * *

'The ungrateful hussy! What! after all that we have done for her; given her the best room we could spare—feeding her from our own table—clothing her from our own wardrobe—giving her the handsomest and shrewdest fellow for a husband within twenty miles of us—allowing them to live together till a child is born: and now, because we have thought proper to send him away for a while, where he may earn his keep—now forsooth! we are to find my lady discontented with her situation.'

'Dear father!'

'Hush, child!'

'Ay discontented—that's the word—actually dissatisfied with her condition! the jade!—with the best of every thing to make her happy; comforts and luxuries she could never dream of obtaining were she free to-morrow—and always contented, never presuming to be discontented till now.'

And what does she complain of, father?'

'Why my dear child, the unreasonable thing complains just because we have sent her husband away to the other plantation for a few months: he was getting idle here and might have grown discontented too, if we had not packed him off. And then instead of being happier and more thankful—more thankful to her heavenly Father, for the gift of a man child, Martha tells me that she just found her crying over it, calling it a little *slave* and wishing the Lord would take it away from her—the ungrateful wench! when the death of that child would be two hundred dollars out of my pocket, every cent of it!'

'After all we have done for her too!' sighed the mother.

'I declare I have no patience with the jade!' continued the father.

'Father—dear father!'

'Be quiet, Moggy!—don't teaze me now.'

'But father!' and as she spoke, the child ran up to her father and drew him to the window, and threw back her sunshiny tresses, and looked up into his eyes with the face of an angel, and pointed to the cage as it still hung at the window, with the door wide open!

The father understood her—and colored to the eyes; and then as if more than half ashamed of the weakness, bent over and kissed her forehead—smoothing down her silky hair—and told her she was a child now, and must not talk about such matters till she had grown older.

'Why not, father?'

'Why not!—Why bless your little heart!—Suppose I were silly enough to open my doors and turn the poor thing adrift with her child at her breast—what would become of her? Who would take care of her?—who feed her?'

'Who feeds young ravens, father? Who takes care of all the white mothers, and all the white babes we see?'

'Yes child—but then—I know what you are thinking of; but then—there's a mighty difference let me tell you between a slave mother and a white mother—between a slave child and a white child.'

'Yes father.'

'Don't interrupt me: you drive every thing out of my head. What was I going to say?—Oh—ah!—that in our long winters and cold rains, these poor things who have been brought up in out houses, and who knew nothing about the anxieties of life, and have never learned to take care of themselves—and a—a—'

'Yes, father; but *couldn't they follow the sun too! or go farther south!*'

'And why not be happy here?'

'But father—dear father! *How can they teach their little ones how to fly in a cage?*'

'Child, you are getting troublesome!'

'And how teach their young *to provide for themselves*, father?'

'Put the little imp to bed, directly—do you hear!'

'Good night father! good night, mother—*Do as you would be done by!*'

SWIMMING.

It has long been a wonder to us that parents should take so little pains to have their children instructed in the art of swimming. During the warm season you can hardly take up a newspaper which does not record the loss of one or more valuable lives by drowning. Parents who take care to have every cent of their property insured against fire, will suffer their children to go into the water without giving themselves the least concern whether they are properly made acquainted with the laws of motion in that element. The agony of meeting the drenched, livid corpse of a dear child is full often the penalty. All might be prevented by a few hours scientific instruction.

There is one simple scientific rule, which, if suitably impressed upon the mind, would save life in all ordinary cases. And for want of a knowledge of this rule, very expert swimmers are sometimes drowned, as was one of the Mendians a few days since. The rule is this:—Clasp your hands behind your back, make your nose the highest point of your body, (or look towards the horizon over your forehead,) and do not stir a muscle, and you will infallibly FLOAT.

An attack of the cramp can hardly prevent your assuming this position, and if you do so, you may safely remain in it till the contracted muscle relaxes. The reason of this rule is obvious. The human body is specifically lighter than water while the lungs are filled with air. It will sink only till it displaces a weight of water equal to its own weight, and that will have a little less than its own bulk, so that a small portion of the body will remain above the surface. Suppose the body to be kept straight with the spine, it will assume an erect position in the water, and the crown of the head would remain above the surface, if the fluid did not enter by the nose or mouth. All that is necessary to prevent its entering is to throw the face up, so that the nose shall become the *apex* of the whole mass. It will then float with perfect certainty, without the least exertion. But a hand or a foot must not be thrust above the surface—unless followed by a skilful stroke—for that will cause the nose to sink beneath it.

Thus every human being has a life preserver against water, if only taught to use it. The brutes, from their different conformation, and especially from their want of the great rational development of the forehead, float by necessity, and swim by instinct. It is a pity and a paradox that men should lose their lives by a more liberal allowance of *brains!—Free American.*

TEMPERANCE FIRE IN BARRE.

At a large meeting in the Town Hall, on Sunday evening, which was addressed by Messrs Wade and Townsend, delegates from the Washington Society in Boston, one of the most prominent retailers in our village proposed to quit the business and sign the pledge if he could dispose of his stock of liquors on hand. A subscription was opened, and the requisite amount obtained on the spot. On Monday another dealer came into the same arrangement, and the entire stock of both, amounting to rising of thirteen hundred gallons of various liquors, was purchased by a committee chosen by the citizens, at an expense of nearly one thousand dollars. In the evening, a sufficient portion having been reserved for medical and other proper purposes, the remainder was set on fire and burnt on the village green, amid a large crowd of spectators. A few more interested in the preservation of the 'stuff' than the friends of temperance and order, endeavored to interfere with the destruction, but the affair passed off in a more quiet and orderly manner than could have been expected. As the flames subsided, the crowd dispersed, and nothing remained but a blackened spot or two, and an odor not the most agreeable to those who were forced to snuff up the west wind. Some mourned the destruction of property, others prophesied, (and one or two called down) a 'judgment' upon the town for the wanton act—while a portion looked upon the destruction as upon that of the tea in Boston harbor, and hailed the light as a beacon to show to others the course of the cause of Temperance in Barre. —*Barre Gazette.*

EPISCOPAL AGREEMENT.

Under this heading, the Episcopal Recorder, of the 9th inst, says:—'We exceedingly regretted to see in the last number of the New York Churchman the following paragraph: Speaking of Bishop Benjamin T. Onderdonk's address to the late Convention, its editor remarks, 'Among its other excellencies it contained, we are happy to say, a distinct and emphatic expression of approbation of the admirable Tracts for the times.' We regret that the prelate referred to, whatever might have been his private opinion, felt it his duty to give this '*emphatic* (public) *expression of approbation*' of a class of writings, which have already brought so much controversy into the church—a class of writings which several of the English Bishops have denounced—which exhibited such a supposed approximation to popery, especially in tract No. 90, as to call down the public censure of the authorities of the university whence they emanated—and which have received *the emphatic public expression of disapprobation* from at least, if we mistake not, six of our American Bishops.

DISGRACEFUL OUTRAGE.

In consequence of the collision on the Green on Saturday afternoon, some apprehension was felt for the safety of the fire engines, and a watch was kept at several of the engine houses till 12 at night, when no disturbance appeared, the watchman retired. Soon after that hour, however, a gang of students, in disguise, made a rush upon the engine house of No. 7, drew out the engine and hose, and with axes and other implements commenced their destruction. The engine is called the *Washington*, a beautiful machine, entirely new, and one of the most valuable in the city. The beautiful portrait of the Father of his country, with which she was ornamented, was smashed in, the air chamber destroyed, and many fearful gashes were made in various parts of the body. About two hundred feet of hose was deliberately cut and destroyed. While this was going on the City Watch rallied, but were assailed with brickbats and other missiles, and so overpowered by numbers that their services were inefficient, and it was not until the alarm bells were rung and the citizens began to turn out, that the rioters dispersed.

The College Faculty view these circumstances with deep regret, and have come forward and offered to repair all damages, and will exercise all the means in their power to prevent the repetition of such offences.—*New Haven Herald.*

A THIEF AT LARGE.

A member of the Sophomore class, was recently expelled from Amherst College for stealing fifteen dollars from a fellow-student. On examining his room after his expulsion, two turkies were found. These are supposed also to have been stolen. In this, if not in the former offence, it is presumed he had associates. Many offences of this kind it is understood are committed in the vicinity of this College.—*Northampton Courier.*

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Miss Harding has permission to refer to the following gentlemen:—Rev. Henry Ware, jr. D. D. Cambridge, Rev. F. Parkman, D.D. and Rev. E. S. Gannett, Boston, Rev. Dr. Brazer and Rev. Chas. Upham, Salem.

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Townsend Aug. 4, 1841.

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